

A Prymar of Salter

bery vse/ set out a longe in Englyshe and Latyn, and a prayer for euery sondaye and holy day in the yere/bespydes these followinge.

Fyiste an Almanacke
A kalender.

A prayer to the Trinite.
Auxiliatrix.

A prayer when thou entrest in to the churche Domine in mil.

The Vater noster, Ave. Crede and ten Commaundementes.

The duetie of a christen man.

A prayer at thy wyppynge.

A prayer at thy goynge to bed.

The Matyns.

The Eynsonge.

The Complyne.

The prayer of Anna l. Regū.

A prayer at eleuation of the masse.

The xv. Dos.

The seven Psalmes and the Letteny.

The Dirige and the Commen dations.

The psalmes of the passyon.

Saynt Hieronis psalter.

A prayer to saynt Hieroni.

A prayer afore ye receyue the sacrament.

Another when ye haue receyued it.

A prayer made by saynt Bernarde callyd O bone Iesu.

Another. O rex glorie

A prayer to the ymage of christ callyd Conditoy celt.

A prayer for a competent lypynge.

The prayers for all sondayes and holy dayes in the yere.

The expolition of the psalme of Miserere mei deus.

The exposition of the psalme of In te domine speraui.

The Gospels and Epistels for all the sondayes and holy dayes in the yere.



C. An Almanache for xv. yeares.

Acpe yeare.

Dominecall
letters.

The golden
number.

Easter daye.

The date of
the yeares.

B
A
G
E
D
C
B
G
F
E
D
B
A
G
F

iii
iiii
v
vi
vii
viii
ix
x
xi
xii
xiii
xiiii
xv
xvi
xvii

xviii. Apryll
ix. Apryll
xxv. Mar
xiii. Apryll
v. Apryll
xxv. Apryll
xviii. Apryll
viii. Apryll
xxi. Apryll
vi. Apryll
xxi. Mar.
xvii. Apryll
ii. Apryll
xxiii. Mar.
xii. Apryll

M. D. xli.
m. d. xlii
m. d. xliii
m. d. xliv.
m. d. xlv
m. d. xlvi
m. d. xlvii
m. d. xlviii
m. d. xlix
m. d. l.
m. d. li.
m. d. lii
m. d. liii
m. d. liii
m. d. lv.

January.

R The nyght is. xlii.
hours, the day. viii.

iii	R Newes yeres day.	1	
	b Octa. of S. Steven	2	ix
xi	c Octa. of S. Iohn	3	xix
	d Oct. of chylthermas	4	viii
xix	e Simon byshop	5	
viii	f Twelfte days	6	xvi
	Felix & January	7	v
xvi	R Lucian preste	8	
v	b Saynt Ioyse	9	xiii
	c Paule the herem.	10	ii
xiii	d Col in aquaro	11	
ii	e Archadius marty	12	x
	f Hilary.	13	
x	g Felix preste	14	xviii
	R Moys abbot	15	vii
xviii	b Marcellus bysh.	16	
vii	c Antony abbot	17	xv
	d Pilsca virgin	18	iiii
xv	e Wilfran byshop	19	
iiii	f Sebastian & Fabi	20	xii
	g Agnes virgin	21	i
xii	R Vincent marty	22	
i	b Emerence virgin	23	ix
	c Timothe byshop	24	
ix	d Couer. of Paul	25	xvii
	e Polkarpus bysh	26	vi
xvii	f Julian byshop	27	
vi	g Agnes the second	28	xiiii
	R Valery byshop	29	
xiiii	b Basilis quene	30	
iii	c Saturnine	31	

February.

R The nyght is. xlii.
houres, the day. x.

	d Wyde vir. Fast	1	
	e Candelmas	2	
	f Blase byshop	3	
	g Gilberte	4	
	R Agatha virgin	5	
	b Medasse & amande	6	
	c Angulus byshop	7	
	d Col in piscib	8	
	e Apolonte virgin	9	
	f Scolastica virgin	10	
	g Eufrasia virgin	11	
	R Eulalia virgin	12	
	b wolfrane byshop	13	
	c Valentyne marty	14	
	d Faustine & Jouite	15	
	e Juliane virgin	16	
	f Polichroni bysh.	17	
	g Simeon byshop	18	
	R Sabine marty	19	
	b Mildrede virgin	20	
	c Irix martyres	21	
	d Peters chappe	22	
	e The leping place	23	
	f Mathy apostle	24	
	g Intueto of paule	25	
	R Nestor byshop	26	
	b Augustine bysh	27	
	c Oswalde byshop	28	

Liturgy

16021

R The cum stant by thye kyngs
came by nyght.

By an hye byll o' daye lyght
An tho wyll graffe any good
vine.

Pauls call for Ag Ma le ryne.

R Wyde Ma ry gyl bett hat
de ly.

All thy frends stan dyng the by
And praye with the to dyne
Peter Ma thy and an styne.

Marche.

The hyght is. xlii.
houres. & the day xlii.

iii	d Dauid byshop	1
	e Cedde byshop	2
xi	f Martyne & austere	3
	g Adriane martyr	4
xix	h Focas & eusebius	5
viii	b Victor & victorine	6
	c Perpetua & felicitate	7
xvi	d Depositiō of felix	8
v	e xl martyrs	9
	f Agape virgyn	10
xiii	g Pol in ariete	11
ii	h Equinoctium	12
	b Theodore matron	13
	c Leo byshop	14
	d Longine martyr	15
xviii	e Hilarie & tacioani	16
vii	f Patrike byshop	17
	g Edward kynge	18
xv	h Ioseph	19
iiii	b Cuthbert abbot	20
	c Benet abbot	21
xii	d Aphrodosi byshop	22
	e Theodore preste	23
i	f Agapite & fast	24
ix	g Annia. of Mary	25
	h Castor martyr	26
xvii	b Ruperte byshop	27
vi	c Dorothee virgine	28
	d Victorine martyr	29
xiiii	e Quirine martyr	30
iii	f Aldelme byshop	31

Dauid of wales lo ueth
well lekes
That wyl make Gre go ry lene
chekes.
If Ed warde do eate some
with them.
Mary send hym to Bed lem.

April.

The hyght is. x. houres.
the day 30. iiii.

	g Theodore virgyn	1
xi	h Mary Egyptian	2
	b Richarde byshop	3
xix	c Ambrose byshop	4
viii	d Martinian	5
	e Sixtus byshop	6
xvi	f Euphemia virgyn	7
v	g Egesippus	8
	h Perpetuus byshop	9
xiii	b Passiō of. vii. vir.	10
ii	c Pol in caue.	11
	d Simon martyr	12
x	e Julian byshop	13
	f Tiburce & valeria	14
xviii	g Oswald archbys	15
vii	h Ildore byshop	16
	b Anacete byshop	17
xv	c Eleutherius bys	18
iiii	d Alphege byshop	19
	e Victor byshop	20
xii	f Mamertine bysh	21
i	g Sother byshop	22
ix	h Sente George	23
	b wylfrede byshop	24
xvii	c Worne euangelist	25
vi	d Cletus byshop	26
	e Anastase byshop	27
xiiii	f Vitalis martyr	28
iii	g Peter of milane	29
	h Erkenwald bysh	30

In April Ambrose is fayn
To se vs wal med with rayn
Of walde forth with sente
vi ctore.
with George and Marke to do
so no more.

Maye.

R The myght is. viii.
hours, the day xvi.

xi	b Philip & Jacob	1
	c Athanase byshop	2
xix	d Findig of the crosse	3
viii	e The thorne crown	4
	f Godarde	5
xvi	g Ihon be. pozt latin	6
v	h Perpetuus	7
	b Appea. of Michael	8
xiii	c Trans. of Nicolas	9
ii	d Gordyan	10
	e Antony marter	11
x	f Chol in gemini	12
	g Seruas confessor	13
xviii	h Boniface byshop	14
vii	b Ilydore marty	15
	c Glandine byshop	16
xv	d Tral. of Bernard	17
iiii	e Discolus marty	18
	f Dunstan byshop	19
xii	g Bernardine conf.	20
i	h Helen quene	21
	b Desiderius bysh	22
ix	c Francis confel.	23
	d Dominick cofel	24
xvii	e Urbane byshop	25
vi	f Augustine byshop	26
	g Bede preste	27
xiiii	h Germane byshop	28
iii	b Cazonis marty	29
	c Felix byshop	30
xi	d Perenelle virgin	31

James toke crosse wal tres
Ihon to kyll.
Ay co las sayde do hym no yll.
But with that cam sayre helen
And frances to departe them
twayne.

June.

R The myght is. vi.
hours, the day xvii.

	e Alcomede mar.	1
xix	f Mercelline	2
viii	g Erasmus marty	3
	h Petroce marty	4
xvi	b Boniface & his co.	5
v	c Mellon archbysh	6
	d Trans. of wilstane	7
xiii	e Medarde & gylde	8
ii	f trans of Edmund	9
	g Iue confessor	10
x	h Barnabas disciple	11
	b Chol in cancro	12
xviii	c Chol in cancro	13
vii	d Basilus byshop	14
	e Vite & Modeste	15
xv	f Richarde byshop	16
iiii	g Botulphe	17
	h Alexius confessor	18
xii	b Geruage & protha.	19
i	c trans. Edward	20
	d walburge virgin	21
ix	e Albon marty	22
	f Andrie. & faste	23
xvii	g Nat. of Ihon b.	24
vi	h Elige byshop	25
	b Ihon and paule	26
xiiii	c Crescens disciple	27
iii	d Leo bysh. & faste	28
	e Peter & Paule	29
x	f Comemo of paul	30

In June e ras mus dyde
thynke.
For to gyue Bar na be dypke.
But tha bo tulph thought it
me ter.
That Ihon shuld dypke be
foze Peter.

July.

R The night is. viii.
hours, the day. xvi.

xix	g	octa of Ihon bap.	1
viii	A	Visitation of mary	2
	b	trans. of Thomas	3
xvi	c	trans. of martyn.	4
v	d	30e virgin	5
	e	octa. of peter & paul	6
xiii	f	wylbalde byshop	7
ii	g	Grimbolde	8
	A	Tirille byshop	9
x	b	Seuen brethren	10
	c	Trans. of Benet	11
xviii	d	Raboz and felix	12
vii	e	private martyrs	13
	f	Col in leone	14
xv	g	trans. of swythune	15
iiii	A	trans. of Osmud	16
	b	Kenelme kynge	17
xii	c	Arnulph byshop	18
i	d	Ruffine & iustine	19
	e	Margarete virgin	20
ix	f	Paradis virgin	21
	g	Mary magdalene	22
xvii	A	apolinare byshop	23
vi	b	Cristine. Fast	24
	c	James apoule	25
xiiii	d	Anne mother of m	26
iii	e	Seuen sleepers	27
	f	Hanson byshop	28
xi	g	Felix & his fellow	29
xix	A	abdon and sennes	30
	b	Germane byshop	31

whā ma ry vi si ted tho mas
The fre ers let their dogges
out pas. Chan came forthe
Mar get Mag daleyne.
James an mar. & o thert twai ne

Auguste.

R The night is. x.
hours, the day. xiiii.

	c	Lammas day	1
	d	Stephan byshop	2
	e	Inuentio of Stephan	3
	f	Iustine preste	4
	g	Clay the prophete	5
	A	trans. of Christ	6
	b	The feast of Iesu	7
	c	Ciriacke and his fe.	8
	d	Romane martyrs	9
	e	Laurence martyrs	10
	f	Tiburge martyrs	11
	g	Clare virgin	12
	A	Ypolyte & his felo.	13
	b	Col in virginie	14
	c	Andriacio of ma.	15
	d	Roke confesso.	16
	e	Octaue of Laure.	17
	f	agapite martyrs	18
	g	Magnus martyrs	19
	A	Lewes martyrs	20
	b	Bernard abbot	21
	c	Octa assumption	22
	d	Timothe Faste.	23
	e	Bartholome apo.	24
	f	Lewes kynge	25
	g	Seuerine byshop	26
	A	Ruphus martyrs	27
	b	Augustine byshop	28
	c	Decol of Ihon	29
	d	Felix & audactus	30
	e	Lutberte virgin	31

Peter cal led for Ie su
And bade Lau rence for to save
true.
Ma ry se ynge al theyr de bate
Made Bar tyl mewe to breke
Iohans pate.

September.

RI The wyght is. xii.
houres, & the day. xii.

xvi	f Ellis abbot.	1
v	g Antonie marty.	2
	O rdinatio Gregorij	3
xii	b Trans of Luterth	4
ii	c Bertine abbot	5
	d Eugeny byshop	6
x	e Eurike. F aste.	7
	f M artins of Ma	8
xviii	g Gorgonius mar.	9
vii.	S ilvius byshop	10
	b Prothus and Ja.	11
xv	c Martiane bysh	12
iiii	d Maurile byshop	13
	e Holy rode dape	14
xii	f C ol in libya.	15
i	g Colth virgine.	16
	L amberte byshop	17
ix	b Victor and Corona	18
	c January marty.	19
xvii	d Eustace co. F ast	20
vi	e M atthew apostle.	21
	f Maurice & his fe.	22
xiiii	g Tecla virgine	23
iii	A ndoeche marty.	24
	b Firmine byshop	25
xi	c cipriane & Justine	26
	d colmas & Damia.	27
xix	e Cruperius bysh.	28
xviii	f M ichaelis archan.	29
	g Hierome pste	30

October.

RI The wyght is. xiiii.
houres, the day is. x.

xvi	R emige byshop	1
v	b Leodegar marty.	2
	c candidus marty.	3
xii	d Francisce confessor.	4
ii	e apolinaris marty.	5
	f Fayth virgine	6
x	g marke & marcellian	7
	P elagie virgin	8
xviii	b Danise & his felow.	9
vii	c Gereon and victor.	10
	d Ricalfe byshop	11
xv	e wilfrede byshop	12
iiii	f trans. of Edward	13
	g C ol in scotia	14
xii	W ilfrane byshop	15
i	b Gallus abbot	16
	c Edithe virgyn	17
ix	d L uke euangelist.	18
	e Fredeswilde virgin	19
xvii	f austreberte virgin	20
vi	g xi. thousand virg.	21
	M ary salome	22
xiiii	b Romane byshop	23
iii	c magloze byshop	24
	d crispine & crispa.	25
xi	e Quariste byshop	26
	f Fiozece. F aste	27
xix	g S imon & Jude.	28
xviii	P arciscus bysh.	29
	b Germane of ca.	30
xvi	c Quintine. F aste	31

Eyles was cut to his losse.
Mary sayd nay by this crosse.
For **E**dith sawe howe that
Matthewe
Dyd beate fre myn **L**ol me
Mygh ew.

Full lyght was Fran cys
Fayth at rome.
De nys coude nat **E**dwarde
ouer come.
Eyl **L**uke, with a leue thousand
Made cris pin & **S**y mo to stad

November.

R The nyght is. xvi.
L houres, the day. viii.

	d	All halowes days	1
xliii	e	All soules	2
ii	f	Wenefrede virgin	3
	g	Amande confessor	4
x	A	Aerus preste	5
	b	Leonarde abbot	6
xviii	e	Wilibrord abbot	7
vii	d	the foure crowned	8
	e	Theodore martyr	9
xv	f	Martine by. of ro	10
iiii	g	Martyn byshop	11
xii	A	Col in sagitta.	12
	b	Briccius byshop	13
x	e	trāf. of Erkewald	14
	d	Macutus confel.	15
xviii	e	Edmund archbyl	16
vii	f	Hewe byshop	17
	g	Eugen byshop	18
xv	A	Elizabeth quene	19
vi	b	Edmund kynge	20
xiiii	e	Presentatio Ma.	21
iii	d	Cecile virgin	22
	e	Clement byshop	23
x	f	Chrysogone mar.	24
xviii	g	Katherine virgin	25
vii	A	Linus byshop	26
	b	Apricola & vitalis	27
xv	e	Rufine martyr	28
iiii	d	Saturn. Fast.	29
	e	Andrews apostle	30

Sayntes soules in heuen
ben lyc kee.
As say eth mar tyn byle er
Be cord hue & besse that tel can
We mēt ka the rin & saynt An.

December.

R The nyght is. xliii.
L houres, the day. vi.

	f	Eligius byshop	1
xliii	g	Libanus	2
ii	A	Deposi of Edmund	3
	b	Barbara virgin	4
x	c	Sabbe abbot	5
xviii	d	Nicolas byshop	6
vii	e	Octave of andrew	7
	f	Decretio of Mary	8
xv	g	Cypriane abbot	9
iiii	A	Eulalia virgin	10
	b	Damasce byshop	11
xii	c	Col in capricio	12
i	d	Lucie virgin	13
xviii	e	Othilia virgin	14
vii	f	Valerian byshop	15
	g	Capitencia	16
xv	A	Lazarus byshop	17
vi	b	Gratian byshop	18
xiiii	c	Genesie virgine	19
iii	d	Julian martyr	20
	e	Thomas apostle	21
x	f	xxx martyrs	22
xviii	g	Victoria virgin	23
vii	A	Ignace martyr	24
	b	Chyriaalle	25
xv	c	Steven the i mar.	26
iiii	d	Jhon the euange.	27
	e	Chyldermas day	28
xviii	f		29
vii	g	Trāf. of James	30
	A	Syluester byshop	31

Loy was bar bar to Ry col
Ma ry prai thou for lu ces soul
And for grace praye god Tho
mas ynde To Chyist Steven,
Jhon Chyilde to be kynde.

Prayers.

A prayer to the Trinite.



Holye Trinite, be helpyng
vnto me. O
god in thy name shal
I lyfte vp my han-
des. The tryumphāt
crosse of the passyon of our lord
Jesu Christ. Jesus of Nazareth
kyng of the Jewes. Sonne of
god haue mercye on me. In the
name of the father, the son, and
the holy ghost. So be it. By the
sygne of the holy crosse from our
enemys delyuer vs lord god.
Most holpe god and mercyfull
father lord Jesu Christ, almygh-
tye euerlastyng God I gyue
laudes and thanks vnto the,
whiche hast this nyght preser-
ued, defended, and visyted me
thy vnworthye seruaunte. **R.**
And haste caused me to come to
the begynnyng of this day safe
and sound. and for thyn other
benefytes (whiche thou of thy
onely goodnes haste bestowed

Fol. b.

Oratio de
Trinitate.

A Virginitas
sis mihi tri-
nitas sancta De-
us in nomine tuo
leuabo manus meas.
Crux triumphalis
passionis dñi
nostri Jesu christi
Jesús Nazarenus
rex iudeorum, fili
dei miserere mei.
In nomine patris, et
filii, et spūs sancti
Ame. Per signū
scē crucis de ini-
micis nostris libe-
ra nos deus no-
ster. Quisime deus
et clemētissime pa-
ter laudes et gra-
tias ago tibi dñe
Jesu christe omni-
pōtes eterne deus,
qui me indignum
famulū tuū
in hac nocte custo-
disti, protexisti, vi-
sitasti, sanū et in-
columē ad princī-
piū huius diei per-
uenire fecisti, et
pro aliis benefi-
ciis tuis que tua
sola bonitate mi-
hi contulisti, de-

precor clementis-
 am tuam miseri-
 cors deus ut con-
 cedas mihi diem
 venturum sic per-
 agere tuo in scē-
 to seruicio cū hu-
 militate discretio-
 ne deuotione et di-
 lectione benigna
 ut tibi seruitutē
 meam debitam &
 plecabilem in om-
 nibus operibus
 meis valeam per-
 soluere & fac me
 cum tua gratia
 viuere semper: et
 omnibus diebus
 vite mee tibi com-
 mēdo corpus me-
 um et animā me-
 am. Per Christiū
 dñm nostrū. Amē.

Oratio ad in-
 gressum tem-
 pli dicenda.

Omnine in
 multitudo
 mie tue introibo
 in domum tuam:
 adorabo ad tem-
 plum factum tu-
 um & confitebor
 noi tuo. Dñe de-
 duc me in iusticia
 tua ppter inimi-
 cos meos: dirige
 in conspectu meo
 viam meam.

CHAPTER

vpon me) I beseeche thy mercye
 father most mercyfull, that thou
 wylte graunte me to spende the
 day that is to come in thy holy
 seruice with all humyltie, discre-
 cyon, deuotyon, and charitable
 loue that I maye be able to do
 my seruyce due & pleasaunt vn-
 to the in all my workes. And
 cause me to lyue alway with thy
 grace, & all the dayes of my lyfe
 I commende vnto the my body
 and my soule. So be it.

Co when thou entreste in to
 the churche, saye
 this.

Iorde by the abundance
 of thy mercy I wyl entre
 in to thy house I shall worshyp
 the at thy holy temple, and ac-
 knwoledge thy name, Lorde
 thy iustice guyde me agaynste
 myne enemyes: directe my way,
 euen in thy syght.

The seven pettycons
 of the Water
 noster.



Our Father whiche
arte in heuen, halo-
wed be thy name.

ii. Thy kyngedome
come.

iii. Thy wyl be done in earthe,
as it is in heauen.

iiii. Gyue vs this daye our day-
lye bꝛeade.

v. And forgyue vs our trespas-
ces as we forgyue them that
trespas agaynste vs.

vi. And let vs nat be led into
temptacyon.

vii. But delyuer vs from euyl.
Amen.

The saluacyon of the
Angell called the
Aue Maria.



Mye Mary full of
grace: the lord is with
the. Blessed arte thou
amonge all women.

And blessyd is the fruyte of thy
wombe. Amen.

The .xii. artycles of
the Christen fapth.



After
noster
qui es
in celis

Sanctificetur no-
men tuum.

Adueniat regnuꝝ
tuum

Fiat voluntas
tua sicut in celo
et in terra.

Panem nostrum
quotidianum da
nobis hodie.

Et demitte nobis
debita nostra sicut
et nos dimittimus
debitis nostris.

Et ne nos in du-
cas in temptacio-
nem.

Sed libera nos a
malo.

Salu. Gabrielis
angeli.

Ave
Ma-
ria
gras-

cia plena dominus
tecum benedicta
tu in mulieribus
et benedictus fru-
ctus ventris tui.

Iesus Christes.
Amen

The .xii. artycles
fidel.

Liturgy

16021

Aredo i
deū pa
trē om
nipotē
tem creatorem ce
li et terre.

Et in Iesum chri
stum filium eius
unicum dominū
nostrum.

Qui cōceptus est
de spiritu sancto
natus ex maria
virgine.

Passus sub Pon
cio Pilato, cruci
fixus mortuus et
sepultus.

Descendit ad in
ferna tertia die
resurrexit a mor
tuis.

Ascendit ad celos
sedet ad dexterā
dei patris omni
potentis.

Inde vēturus est
iudicare viuos et
mortuos.

Aredo in spiritū
sanctum.

Sanctam eccle
siam catholicam.

Sanctorum com
munionē, remissi
onem peccatorū.

Carnis resurrec
tionem.

Et vitam eternā.
Amen.



Beleue in god the fa
ther almyghtye ma
ker of heauen and
earth.

And in Iesus
Christe his onely sonne oure
Lorde.

Whiche was conceived by
the holy gost bozne of the vir
gyne Mary.

Suffered vnder Ponce Py
late, was crucified, dede, buried
and descended into hel.

And the thyrde daye he rose a
gayne from deathe.

He ascended into heauen, &
sytteth on the ryghte hande of
god the father almyghty.

From thens he shall come
to iudge the quypcke & the deade.

I beleue in the holy Ghost.

The holy catholyke churche

The communion of sayntes,
the forgiuenes of synnes.

The resurrection of the body

And the lyfe euerlastyng.
Amen.

Prayers.

The ten commaundemen-
tes of almyghty
God.

fol. bii.

Precipia
de domini.

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Thou shalt haue
none other goddes
but me.

Non habes
bis deos as-
suetos in conspe-
ctu meo.

II. Thou shalt not
make to thy selfe a-
ny grauen ymage,

Non facies tibi
sculptile, nec simi-
litudinē omnium
que in celo sunt
desuper, et que in
terra deorsum, et
que versantur in
aquis sub terra.
Non adorabis ea
et nō coles,

noꝝ any lykenes of any thyng
that is in heauen aboue : oꝝ in
earth beneth, noꝝ in the water vn-
der y earth, thou shalt not bowe
downe to them : noꝝ woꝝshyppe
them.

III. Thou shalt not take the
name of thy Lord god in vayne.

Non usurpabis
nomē domini dei
tui frustra.

IIII. Remember that thou kepe
holy the sabbothe daye.

Obserua diē sab-
batum.

V. Honoꝝ thy father and thy mo-
ther.

Honora patrem
tuum et matrem.

VI. Thou shalt do no murther.

Non occides.

VII. Thou shalt not commytte
adultery.

Non mechaberis

VIII. Thou shalt not steale.

Furtum non fa-
cies.

IX. Thou shalt beare no false

Non loqueris cō-
tra proxīmū tuū

falsū testimoniū.
Non concupisces
uxorem proximi
tui, non domum
non agrum, non
seruum, non ancil-
lam, non bonas,
non asinum et v-
niuersa q̄ illius
sunt.

Ambicūm car-
men, quid deceat
Christianos.

Acedere me-
ritū christi-
anū ut eterni p̄is
heredes simus,
et gens sancta, et
fili.

Deo ex animo ser-
uire liberaliter.

Crucem suā fer-
re, et parere regi-
bus.

Prodesse cunctis
et nocere nemini.

Hec religionis
christiane summa
sit.

Prayers.

Witnes agaynst thy neyghbour.
Thou shalt not desire thy neig-
bours hous, thou shalt nat de-
syre thy neyghbours wyfe, nor
his seruaunt, nor his mayde nor
his Oxe, nor his Ass, nor any
thyng that is thy neyghbours.

A lytel meter contey-
nyng the duetie of a
christen man.

A beleue that Chyste
hath for vs merited.

To be the chyldren and heyres
of his father sanctified.

God onely to serue without fay-
nyng alwaye.

His crosse for to beare, and p̄yn-
ces to obey.

Doynge good to all, and harme
to no man.

This is the summe of the fayth
christian.

The rule of Charitie is this:

As thou woldeste be
done to, for charitie hol-
dest all a lyke/ the ryche and the
poore, the frende and the foe.

A prayer at the brydysynge.

In the mornynge at the brydysynge, thou
shalte make the sygne of the crosse
ouer the, sayenge.



A to this daye do I enter all
thinges for to do in the name
of the father and of the sonne
and of the holy ghoſte, whom
I do beſeche to haue mercey
on me miſerable ſynner, which
haue greuouſlye offended in

thought worde and dede: for the whiche offen-
ces I crye the hertely mercy moſt mercyfull
trinitie. And I thanke the (my heuently father)
by thy derely blyoued ſone ieſus Chyiſt my ſa-
uour that this nyghte thou haſt gyuen me
ſlepe and reſte preſeruyng me from all hurte
and perylls. I beſeche y to kepe me lykewyſe
this daye from synne and euyls, ſo that all my
deades, yea all my lyfe moughte pleaſe the I
commytte my ſelfe both body and ſoule and al
thinges y I go aboute in to thy handes. Thy
holpe aungell be wyth me leſte the dyuell my
aduerſarye haue any power ouer me. Amen.

Then ſaye the Water noſter and the Credo
as it is in the begynnyng of this boke.

Prayers.

A prayer when thou goest to bed:

Laye me downe to rest in the name of the father, of the sonne, and of the holy ghost. Amen. Then saye the Pater noster and the Crede, with this prayer folowing.

Thanke the my heuently father by thy derely beloued son Iesus Chyiste that this day of thy plenteous ryche mercye, hast thus preserued me. I pray the forgyue me al my synnes which I haue this day vncryght wysly comitted in dede, worde, and in thought and that thou woldest vouchsaufe of thy gracious goodnesse, to kepe me this night, for I commit my selfe both body and soule, and all myne in to thy handes.

The holy aungell be with me leaste my deadly aduersarye the deuyl haue any entresse in to me. Amen.

Thereafter foloweth the Matyns of our Ladye.





Dorde open
thou my lyp
pes. And
my mouthe
shal pronou
ce thy praise
O god bend

Domine la
bamea ape
ries.

Et os meum an
nunciabit laudem
tuam.

Deus in adluto
riū meū intence.
Domine ad adiu
uādum me festina
Gloria patri & fili
o et spūi sancto.
icut erat i prin
cipio et nunc & se
per et in secula se
culorum Amen.
Alleluya.

Tempore qua
dragesimali.
Laus tibi domine
rex eterne glorie.

Inuitatorū. Ave
maria gratia ple
na dñs tecū. ps.

Venite exul
temus dño:
subilemus leo sa
lutari nostro pre
occupemus faciē
eius in cōfessionē

thy selfe into my helpe. **L**orde
hast the to helpe me. **G**lorie be
to the father, to the son and to
the holy ghoſte. **A**s it was in
the begynnyng: as it is now, &
euer ſhalbe. So be it. **P**rayſe ye
the lorde. **C** Wetwene **S**eptua
geſima (whiche begynneth the
fourth day befoze clene lence) &
Eaſter ſoz. **P**rayſe ye the lorde,
ye muſte ſay **L**aude be to y^e lorde
kyng of eternall glorie. **C** The
Inuitatorie. **H**ayle **M**ary full
of grace, the lorde is with the.

C The. xciii. psalme.

Come and let vs toyfully
gyue thanks vnto the
lorde: let vs reioyſe in
god our ſauoure/ let vs appro
che vnto his preſence, wth prayſe
B.

et in psalmis iubi-
lemus ei. Ave ma-
ria gratia plena.

Quoniam deus magnus
dominus et rex magnus
super omnes deos:
quoniam non repellit
dominus plebem suam / quoniam
in manu eius sunt
omnes fines terre / et
altitudines montium
ipse conspiciat.
Dominus tecum.

Quoniam ipse est
mare / et ipse fecit
illud / et arida funda-
uerunt manus eius
venite adoremus / et
procedamus ante deum
proloremur coram
domino qui fecit nos:
quia ipse est domi-
nus deus noster /
nos autem populus
eius / et oves pas-
cuae eius. Ave ma-
ria. **H**odie si vocem
eius audieritis no-
lite obdurare cor-
da vestra sicut in
exacerbatione se-
cundum diem tem-
ptationis in deserto
ubi temptaverunt
me patres vestri:
probauerunt / et vi-
derunt opera mea.
Dominus tecum.

Matheus.

and thankes guynges, & synge
we vnto hym psalmes. **H**ayle
Mary full of grace. &c.

For god is a greate lord, & a
greate kynge ouer all goddes,
which shall not forsake his peo-
ple: in whose power are all the
costes of þe earthe, and he behol-
dethe the toppes of the moun-
taynes. The lord is with the.

The see is his for he hath made
it, & his handes haue fashioned þe
earth also: come therfore, and
let vs worshyp and fall downe
before the lord, let vs wepe be-
fore þe lord whiche hath made
vs, for he is our lord god, and
we are his people, and the shepe
of his pasture. **H**ayle Mary.
Nowe if ye heare his voyce, se
that ye harden not your hartes,
as they dyd in the tyme of temp-
tation in wyldernesse bytterly
murmuring against god where
your fathers tempted me, & pro-
uoked me to anger, and yet saw
they my workes. The lord is,

Matins.

Forty yeres was I a neygh-
bour vnto this generatiō, wher
fore I said euer they; hertes are
gone from me, they knowe nat
my wayes, to whoin I swoze in
my great anger, that they shuld
not enter into my reste. Haple
Mary full of grace. **G**lorie
be to the father to the sonne / &
to the holy ghoſte. As it was
in the begynnyng, as it is nowe
and euer ſhalbe. So be it.

The hymne.

The gouernour of the tri-
ple engyn Whome the
earthe, the ſee, and the heuyns
doth honour. Conceyued is in
the wombe of a virgyn. Whose
name is Mary by goddes hygh
power. A maydens wombe im-
maculate and pure, Hym hath
conceyued, wout ſpot or cryme,
To whom the Sonne & moone
and euery creature, Do ſerue
alway in they; courſe & tyme.
Bleſſed is that mother, repleny-
ſhed w grace. In whose wombe
B.ii.

Fol. r.

Quadrageſima an-
nis proximis fui
generationi huic:
et dixi ſemper hi
erant corde / ipſi
vero nō cognoue-
runt vias meas /
quibus iuravi in
ira mea / ſi introſ-
būt i requiē meā.
Aue maria gratia
Gloria patri et fi-
lio: et ſpiritui ſan-
cto.

ſicut erat in p̄-
cipio et nunc et ſē-
per et in ſecula ſe-
culorum Amen.

Primus.

Quem terra
pōtus ethe-
ra colunt adorant
predicant: trinam
regētem machinā,
clauſtrum Maris
baſulat.

Qui luna ſol et
omnia, deſeruiūt
per tempora: per-
fuſa celi gratia,
geſtant puella viſ-
cera.

Beata mater mu-
nere cuius ſuper-
nus artifex: mun-

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dum pugillo con-
tinens v̄etris sub
arca clausus est.

Beata celi n̄cio
fecunda sancto spi-
ritu: desideratus
gentibus cuius p-
alium fusus est.

Gloria tibi domi-
ne qui natus est de
virgine: cū patre
et sancto spiritu
ī sēp̄terna secula
Amen.

psalmus viii.

Om̄is dñs
n̄r quā ad-
mirabile est nomē
suum in vniuer-
sa terra.

uoniam eleua-
ta est magnificen-
tia tua sup celos.

et ore infātiū
et lactentiū p̄fecit
sī laudē propter
inimicos tuos ut
destruas inimicū
et vltorē.

in v̄idebo ce-
los tuos opera dī

Matpns

the creature immortall. Hath
not disdained to take his place.
Holdyng in his hand the world
ouer all. Of the heuenly messan-
ger, blessed is she. Thzough the
grace of the holy goost inspired
foz out of her wombe proceded
he. Whome all the nations of
the world desyzed. Glory to the
lozde of myhgtes most. That of
a virgin chaste was boze. Glory
to the father and the holy ghost
To them be prayspyng for euer
more. So be it.

The viii. psalme.

Lozde, whiche arte oure
lozde, howe merueylous
is thy name ouer all the earthe.

Foz thy magnificence hath bē
exalted aboue p̄ heuens.

Thou
haste aduanced thy prayse, by
the mouthes of infantes and
suckynge babes, in despyte of
thyne enemyes, for to confoude
the aduersarye, & the reuenger.

Wherfoze I shall beholde thy
heuens, whiche are p̄ workes of

thyne handes, þy moone and the
starres, whiche thou hast set in
ordre. **W**hat thyng is manne,
that thou arte so myndefull of
hym: or what is the sonne of A-
dam þy thou so regardeste hym:
thou hast made him not moch
inferior to aungelles: thou hast
crowned hym with gloze and
honour, & haste made hym lord
vpon the woꝝkes of thyne han-
des. **T**hou hast caste all thyn-
ges vnder his fete, all maner of
shepe & oren: yea moze ouer, the
cattell of the felde. **B**oules of
the ayre, & fyshes of the see whi-
che swymme in the waters of þy
see. **O** lord, which art our lord,
howe marueplous is thy name
ouer all the earth. **O** loze be to
the father, to the sonne and to þy
holy ghost. **A**s it was in the be-
gyynyng as it is now and euer
shalbe. So be it.

The .xviii. psalme.

The heuens declare the
gloze of god: and the

gitorum tuorum:
lunam et stellas q̄
tu fundasti.

Quid est homo q̄
memor es ei? aut
fili? hominis quo-
niam visitas eū.

Inuisti eū pau-
lominus ab ange-
lis gloria et hono-
re coronasti eum:
& constituisti eū su-
per opera manuum
tuarum.

Omnia subiecta
sūt sub pedib? ei?
oues & boues vni-
uersas insuper &
pecora campi.

Alucres celi et
pisces maris: qui
perambulant se-
mitas maris.

Domine domi-
nē q̄ admirabile
est nōmē tuū ī vni-
uersa terra.

Gloria patri & fi-
lio et spiritui san-
cto. **S**icut erat ī
principio et nunc
et semper et in se-
cula seculor. **A**mi.

psalmus. xvi.

Eli enarrant
gloriā dei: et

opera manuum eius
annunciat firma-
mentum.

Dies diei eru-
stat verbum: et nox
noctificat scientiam.

Non sunt loquele
neque sermones quo-
rum non audiantur
voces eorum.

In omni terram exi-
iit sonus eorum
et in finis orbis ter-
re verba eorum.

In sole posuit
tabernaculum suum:
et ipse tanquam spon-
sus procedens de
chalamo suo.

Exultavit ut gy-
gas ad currendam
viam a summo celo
egressio eius.

Et occursum ei
usque ad summum eius
nec est qui se abscon-
dat a calore eius.

Rex domini im-
maculata conuer-
tes animas testi-
monium domini fidele/
sapientiam prestans
peruulis.

Iustitie domini
secrete letificantes
corda: preceptum
domini lucidum il-
luminans oculos

Matheus.

firmament manifesteth the wo-
rkes of his handes. **D**aye vnto
day vttereth out speche: & night
vnto night openeth knowledge
here he neyther speches nor
wordes: but that the voyces of
them ben harde. **H**eyr sounde
hath gone throug al the world
& their wordes throug the co-
stes of the round earth. **H**e hath
pyght his paulion in the sonne
and he is lyke a bydgrome pro-
cedyng out of his chambze. **H**e
hath sterte vp lyke a gyaunt for
to take his course: his progresse
is from the hygh heuen. **A**nd
his recouse is vnto the furthest
parte therof: neyther is there
any that can hyde hym from his
heate. **T**he lawe of the lord is
pure conuertynge soules: the te-
stimonye of the lord is fayth-
full, gyuynge wysdome to the
ignozaunt. **T**he comaundeme-
tes of the lord be ryghtfull co-
fortyng the herte: the lordes pre-
cepte is clere, gyuynge lyght to

the eyes. **T**he feare of the lord
is euermore contynuyng: the
iudgemētes of the lord are true
iustified in them selues. **T**hey
are to be desyred aboue golde &
precious stones: & more swete
than hony, and the hony combe.
Terely thy seruaunt obserueth
them: i keepyng of them is great
rewarde. **W**ho dothe consydre
his faultes: purge me frō those
that be secreete: and from other
spare thy seruaunt. **I**f they haue
not the maystry of me, than shal
I be clene: and shal be purged
frō the greatest synne. **A**nd the
wordes of thy mouthe shal be
pleasunt: and the meditation of
myne herte acceptable in thy
syght alway. **O** lord thou arte
my helper: and my redeemer.
Olorpe be to y father, to sonne,
and the holy ghoſte. **A**s it was
in the begynnyng: as it is now
and euer shalbe. **S**o be it.

The xxiii. psalme.

B. iii.

Immordni sanctus
permanet in secu
lu seculi: iudicia
dñi vera iustifica
ta in semetipsa.

Desiderabilia su
per aurum & lapide
de preciosum mul
tum: & dulciora su
per mel & fauam.

Et eni seruus tuus
custodit ea: in cu
stodiendis illis re
tributio multa.

Delicta quis in
telligit ab occultis
meis munda me:
et ab alienis par
ce seruo tuo.

I mei non fue
rint dominati tunc
immaculatus ero:
& emundabor a de
licto maximo.

Et erunt ut com
placeant eloquia
oris mei: et medi
tatio cordis mei in
aspectu tuo semp
Domine adiutor
meus: et redemptor
meus.

Gloria patri & fi
lio et spiritui san
cto.

Sicut erat in pri
ncipio et nunc et se
per et in secula se
culorum. Amen.

Psalmus. xxiii.

Dominus est
terra & ple
nitudo eius orbis
terrarū & vniuer
si q̄ habitāt in eo.

Quia ipse super
maria fundauit eū
et super flumina
preparauit eum.

Quis ascēdet in
montem dñi/ aut
quis stabit in loco
sancto eius.

Innocens mani
bus & mūdo corde
qui non accepit in
vano aīam suam
nec iurauit i dolo
proximo suo,

Ecce accipiet bñ
dictionē a dño : et
mīam a deo salus
sari suo.

Ecce ē generatio
querētū eū q̄ren
tū factē dei iacob
Et tollite portas
principes vestras
& eleuamini porte
eternales & introi
bit rex glorie.

Cuius est iste rex
glorie/dñs fortis &
potens dñs potēs
in p̄lio.

Et tollite portas
principes vestras
& eleuamini porte
eternales & introi

Matheus

The earthe is the lordes
and the habundaunce
therof: & rounde world,
and all that inhabite in it. **F**or
he hath pyght it vpon the sees:
and hath buylded it vpon the
floudes. **W**ho shall ascende in
to the hylle of the lordes: or who
shall stande in his holy place?

An innocent in haundes, and of
pure herte: which hath not takē
his soule in bayne, nor hath not
sworne to deceyue hys neygh
bour: **H**e shall receyue blessing
of the lordes: and mercy of god,
his sauour. **T**his is the gene
ration of them that seke hym: of
them that seke the face of the
god of Jacob. **Y**e prynces heaue
vp your gates, and ye eternall
gates open your selues and a
kyng of glory shall entre in.

Who is this same kyng of glo
ry? a stronge lord and a mygh
ty in battayle. **Y**e prynces heaue
vp your gates & ye eternall ga
tes open your selues, & a kyng

of gloꝝy shall entre in. **W**ho is
this same kynge of gloꝝy: the
loꝝde of powers, he is the kynge
of gloꝝy. **G**loꝝy be to the father
to the son, and the holy ghoſte.
As it was in the begynnynge.
So be it.

The Anthem.

Wonderfull exchaunge the
creature of mankynde, takynge
vpon hym a luyng body, hath
not diſdayned to be boꝝne of a
virgyn. And he beyng made
man without ſede of man hath
committed to vs his godhede.

Oure father which arte in hea-
uen. **ac.**

The blesſynge.

Loꝝde we beſeche the of thy
blesſynge.

The anſwere.

With a blesſynge perpetuall.

Bleſſe thou vs father eternall.

The fyrſt leſſon.

We knowe that what ſo
euer the lawe ſaythe it
ſayth it vnto them which are vn-
der the lawe, that eury mouthe
may be ſtopped, and that all the
woꝝlde may be deter vnto God

B. h.

blt rex gloꝝie.

Quis eſt iſte rex
gl'ie/d'is virtutib'
iple eſt rex gloꝝie.

Gloria patri & fi-
lio et ſpiritu ſan-
cto. **A**icut erat i
principio et nunc
& ſemper & in ſecula
ſeculoru. **A. m.**

Admirabile
commercium ere-
ator generis hu-
mani animatum
corpus ſumens de
virgine naſci dig-
natus eſt / & proce-
dens homo ſine
ſemine largit' eſt
nobis ſuam dei-
tatem.

Pater noſter. **ac.**

In te domine
benedicere.

R. **B**ene-
dictione perpetua
benedicat nos pa-
ter eternus.

Lectio prima.

Rom. 7.

Sciamus au-
tem quonia
quecumq; lex lo-
quitur / iſis qui in
lege ſunt loqui-
tur / vt omne os ob-
ſtruatur / et ſub-
ditus fiat omnis
mundus deo / quia

ex operibus legis
non iustificatur
omnis caro corā
illo Per legem e-
nim/cognitio pec-
cati Nunc autem
sine lege iustitia
Dei manifestata
est / testificata a
lege et prophetis.
Iustitiam autem
dei per fidem Je-
su Christi in om-
nes et super om-
nes qui credunt
in eum/non enim
est distinctio/om-
nes enim pecca-
uerunt / et egent
gloria dei iustifi-
cati gratia p gra-
tiam ipsius / per
redemptionem q̄
est in Christo Je-
su/quem proposu-
it deus propitia-
torem per fidem
in sanguine ipsi-
us/ ab ostensione
iustitie sue/ prop-
ter remissionem/
precedentium de-
lictorum in suste-

Matins
because that by the dedes of the
law, no flesh may be iustified in
his sight, for by the law, cometh
but the knowledge of syn. But
now without addyng to of the
lawe is the rightousnes whiche
auaylethe before God declared,
hauyng wytnes of the lawe and
the prophetes. But I speake of
y rightousnes before God, whi-
che cometh by the fayth on Je-
sus Christ vnto all and vpon al
that beleue. For here is no diffe-
rence, for they are all synners &
wante the prayse that god shuld
haue of them. But without de-
seruyng are they made ryghte-
ous, euen by his grace, thowwe
the redepmtion that is done by
Christe Jesu whome god hath
set forth for a merciseate thoww
faithe in his blude, to shewe the
ryghteousnes whiche auayleth
before him in that he forgyueth
the synnes whiche were done be-
fore vnder y sufferance of God,
whiche he suffrede that at this

tyme he myght shewe the righ-
teousnes which auayleth befoze
him, that he onely myghte be
ryghteous, and the ryghteous
maker of him whiche is of the
faythe on Iesus Christ. Thon
Lorde haue mercy on vs.

Chanke we God. ¶ The respō

If we were reconcyde unto
god by þ death of his son when
we were yet enemyes, moche
more shall we be sauede by him
now that we are reconcyde. By
whome we haue now receyued
the attonement. ¶ The vse.

Not onely þ but we reioyce also
in God, thow our lorde Iesu
christ. ¶ The repencion. ¶ By
whome we &c. ¶ The blessing.

Lorde we beseeche the of thy
blessinge. ¶ The answer.

O God þ only begotten son.
Helpe vs and blesse vs in euery
tyme & season. ¶ The .ii. lesse.

When thou prayest thou
shalt not be as the ypo-
crites are. For they

tatione dei ad o-
stentionem iusti-
tie eius in hoc tē-
pore / vt sit ipse
iustus et iustifi-
cans eum qui est
ex fide Iesu chris-
ti.

Responsorium.
Rom. 5.

¶ Si enim cum
inimici essem⁹ re-
conciliati sumus
deo per mortē fi-
lii eius multo ma-
gis reconciliati /
salui erimus per
ipsum. Per quē
nunc reconciliati-
onem accepimus.

¶ Versus.

¶ Nō solum au-
tem sed et gloria-
mur in deo per do-
minum nostrum
Iesum Christum

¶ Vesp. ¶ Per
quem nunc recon-
ciliati sumus
¶ Tūbe domine
benedicere.

¶ Unigenit⁹ dei
filius / nos bene-
dicere et adiuua-
re dignetur.

¶ Lectio .ii.

¶ Tu cū ora-
ueris non e-
ris sicut hypocri-
te: qui amant in

synagogis & i an-
 gulis platearum
 stantes orare: ut
 videantur ab ho-
 minibus. Amen
 dico vobis / rece-
 perunt mercedem
 suam. Tu autem
 cum oraueris / in
 tra in cubiculum
 tuum / & clauso ho-
 stio ora patrem
 tuum in abscon-
 dito & pater tuus
 qui videt in ab-
 scognito reddet
 tibi. Quantes au-
 tem nolite multū
 loqui / sicut Eth-
 nici faciunt. Pu-
 tant enim quod
 in multo loquū-
 tuo exaudiantur
 Polite ergo assi-
 milari eis scit em
 pater vester quid
 opus sit vobis an-
 quam petatis eū
 Tu autē dñe. &c.
 Deo gratias.

¶ Responsum.

Quicquid ora-
 tes petitis credi-
 te quia recipietis
 & fiet vobis.

¶ Inter. ¶ Et cū
 stabitis ad oran-
 dum dimittite / si
 quid habetis ad
 uers⁹ aliquē ut &
 pēvē q̄ i colis ē di-

Matys

loue to stande and praye in the
 synagoges and in the corners
 of the stretes to be sene of men
 Verely I saye vnto you, they
 haue their rewarde. But when
 thou prayest entre in into thy
 chambze and shut thy doze to þ,
 and praye to thy father whiche
 is in secreete, and thy father whi-
 che seeth in secret, shal reward þ
 openly. And when ye pray bable
 not moche as the heythen do.
 For they thynke þ they shal be
 herde for theyz moch bablinges
 sake. Be not ye lyke them ther-
 fore. For your father knowethe
 whereof ye haue nede befoze ye
 aske of him. Thou Lorde haue
 mercy on vs. Thanke we God.

¶ Respoce. ¶ Whatsoeuer ye
 desyre in your prayer. Beleue þ
 ye shal receyue it, and you shal
 haue it. ¶ Versicle ¶ And whē

ye stande and praye forgyue yf
 ye haue ought against any man
 that your father also in heauen
 maye forgyue you your trespā

ces. **R**epeticio. **B**eleue &c.
The blessing. **L**ord we be
 seche the of thy blessinge.

Answere. **T**he grace of y
 holy spirite purge and illumine
 our herte and wytte.

The thirde Lesson.

These are the commaun-
 dementes, ordinaunces
 and lawes whiche the
 Lorde our God hath commaun-
 ded, that ye shuld lerne them &
 do them in the land whither ye
 go to possesse it, that thou mayst
 feare the Lorde thy god & kepe
 all his ordinaunces and com-
 maundementes whiche I com-
 maunde the, thou & thy children
 & thy childrens children, all the
 dayes of your lyfe, & you maye
 lyue long Heare thou, O Israel
 and take hede that thou do ther
 after, that it may go well with
 the, and that thou mayst multi-
 plye greatly, as the Lorde god
 of the fathers hath promysede &
 a land that flowethe with myke

mittat pctā vā.

Inbe dominus
 benedicere.

Responsoria.

Spiritus San-
 cti gratia illumi-
 nare dignetur scē-
 sus et corpa nra

Les 10. tertia.

Deut. 6.

Et sunt pre-
 cepta / & ceri-
 monie / atq; iudi-
 cia que manda-
 uit dominus de-
 us noster / vt do-
 cerem vos vt fa-
 ciatis ea in ter-
 ra ad quam tras-
 gredimini possi-
 dendam / vt time-
 as dominum de-
 um tuum & custo-
 dias omni man-
 data / & precepta
 eius / que ego pre-
 cepto tibi / & filiis
 ac nepotibus tu-
 is cunctis diebus
 vite tue vt prolo-
 gentur dies tui.
 Audi Israel & ob-
 serua / vt facias
 que precepit tibi
 dominus / vt be-
 ne sit tibi et mul-
 tipliceris ampli-
 us / sicut pollici-
 tus est dominus
 deus patrum tu-
 orum tibi terram
 lacte / et melle ma-

nantem. Audi Israel dominus deus noster deus unus est. Diliges dominum deum tuum / ex toto corde tuo / & ex tota anima tua / et ex toto fortitudine tua. Erunt que verba hec que ego precipio tibi hodie in corde tuo et narrabis ea filiis tuis / & meditaberis sedens in domo tua / et ambulans in itinere dormiens atque consurgens. Et ligabis ea quasi signum in manu tua eruntque / & movebuntur inter oculos tuos / scribesque in limine & ostilium domus tue

Responsoria
Audi Israel precepta domini dei tui & ea in corde tuo quasi in libro scribe. Et dabo tibi terram fluentem lac et mel.
Exod. 20. 23

Matys

and hony. Heare, O Israel, the Lord our God is one God only and thou shalt love the Lord thy God with all thy hert, with all thy soule and with all thy myght. And those wordes whiche I commaunde the this daye shalt thou take in to thy herte. And shalt rehearse them vnto thy chyldren / and shalt talke of them when thou syttest in thy house, and whē thou walkest by the way when thou lvest downe, and when thou rystest vp and thou shalt bynde them for a sygne vpon thyne hande / and they shall be a token of remembrance befoze thyne eyes / and thou shalt wryte them vpon the postes of thy house, & vpon thy gates. Thou Lord haue mercy on vs prayse we god. **R**espo
Hear (O thou Israel) þe preceptes of thy Lord god, & in thy herte wryte them, as in a booke, & I wyl gyue to þe a land flowyng mylke & hony. **Exod. 20. 23**

hede therfore, & heare my voyce
& I wyl be an ennemy to thyne
enemies. **R**epetition. **A**nd
I will geue the **ac.** **G**lorie be to
the father / and to the sonne / &
to the holy ghost **ac.** **A**nd I
wyl **ac.** **T**he songe of augu-
stine and Ambrose.

We prayse the (O god)
we knowlege the to
be the Lorde. All the
earth do worshyppe the, whiche
arte the father euerlastyng.

To þe crye forth the all aungelles
the heauens / and all þe powers
therin. **T**o the thus cryeth **T**he
rubin and Saraphyn continu-
ally. **H**oly arte thou. **H**oly art
thou. **H**oly arte thou. **T**hou
arte the Lorde God of hostes.

Heauen & earthe are fulfylled
with the glorie of thy maieste.

The glorious companie of the
Apostles prayse þe. **T**he goodly
felowshyppe of the Prophetes
worshyppe þe. **T**he fayre felow-
shyppe of Martyrs prayse the.

Asculta igitur
et audi vocem me-
am / et inimici ero
inimicis tuis.

Repetition.
Et dabo tibi
fluentem **ac.**
Gloria patri & fi-
lio & spiritui san-
cto.

Et dabo tibi.
Canticum Am-
brosii & augustini
Ad deū lau-
dam⁹ / te do-
minū confitemur
De eternum pa-
trem omnis ter-
ra veneratur.

Tibi oēs angeli:
tibi celi & vniuer-
se potestates.

Tibi cherubin &
seraphin: incessabi-
li voce proclamāt
Sanctus **h**āc⁹
Sanctus domīn⁹
deus Sabaoth.

Pleni sunt celi &
terra: maiestatis
glorie tue.

The glorios⁹ a po-
stolorum chorus.
Tepphetarū lau-
dabilis numerus.
Te martyrū can-
ditat⁹ laudat ex-
ercitus.

Te petrorem ter
rarū: sancta confi
setur ecclesia.
Patrem immen
se maiestatis.

Venerandū tuū
verum et vnicū
filiū.

Sāctū quoq; pa
tristū spīritū.

Tu rex glorie p
patri semp
ternus es filius.
Tu ad liberandū
susceptur⁹ homi
nem non horruisti
virginis uterū

Tu deuicto mor
tis aculeo aperui
sti credentibus re
gna celorum.

Tu ad dexteram
dei sedes, i gloria
patris.


Iudex crederis:
esse venturus.

Pro ergo q̄sumus
famulis tuis sub
iunctis: quos p̄ciolo
sanguine redemisti

Eterna fac cum
sanctis tuis i glo
ria numerari.

Oratio

The holy congregacyon of the
faythefull throughout all the
worlde / magnifye the. **T**hey
knowledge the to be the Father,
of an insynpte mayesty. **T**hey
knowledge thy honorable and
only sonne. **T**hey knowledge
the holy ghost to be a comforter.
Thou art the kyng of glory **O**
Chryst. **T**hou arte the euerla-
styng son of the father. **T**hou
whan thou shuldeste take vpon
the our nature to delyuer man,
dyddeste not abhorre y^e byrgins
wombe. **W**han thou haddeste
overcomen y^e sharpnes of death
thou opendest the kyngdome of
heauen to them that beleued in
the. **T**hou syttest on the ryght
haud of God in the glory of the
father. **W**e beleue that thou
shalt come to be our iudge.
Wherefore we pray the helpe
thy seruantes whom thou hast
redemed wth thy precious bloud
Make them to be nombred with
thy sayntes in ioy euerlastyng.

O Lord saue thy people, and
blesse thyne heritage. **G**uerne
and also lyft them vp into blysse
euerlastyng. **W**e prayse the
euery day. **A**nd we worshyppe
thy name, euer worlde without
ende. **T**ouchsafe good lord to
kepe vs this day without synne
O lord haue mercy vpon vs:
haue mercy vpon vs. **O** lord let
thy mercy lyghten vpo vs, euen
as we trust in the. **O** lord in the
haue I trustede: let me neuer be
confounded. **T**he versicle.
Holy mother of god make thy
petition. **T**he answer.
That we may deserue Chyistes
promission. **T**he Laudes
 **G**od bende thy selfe
vnto my helpe.
Lorde haste the to
helpe me. **O** lord be
to the father, to the
sonne, & to the holy gholte. **A**s
it was in the begynnyng, as it
is now, and euer shall be. **S**o
be it. **A**nt. **O** wonderfull.
C.

Saluū fac popu
lū tuū dñe: & bene
dic hereditati tue
Et rege eos: et ex
tolle illos vscq; in
eternum.
Per singulos dñ
es benedicim⁹ te.
Et laudam⁹ no
men tuū in sc̄m &
in seculum seculi.
Dignare domie
die isto: sine pecca
to nos custodire.
Miserere nostri
dñe miserere nři.
Fiat mīa tua do
mine sup nos quē
admadū sperauit
mus in te.
In te domie spe
raui non confun
dar in eternum.
Mer⁹ Ora p no
bis sancta dei ge
nitrix. **V.** **E**t di
gni efficiamur p
missionibus xpi.
Can laudes.
Deus in ad
tutoriū me
um intende.
Domie ad adiu
uandū me festina.
Gloria patri & fi
lio, & spiritui sc̄o.
Sicut erat in p̄
cipio et nunc et se
per, et in secula se
culorum. Amen.
Ad mirabile

Psalmus.

Dominus regnavit de-
corum indutus est
indutus est domi-
nus fortitudinem
et percussit se.

Etenim firmavit
orbem terre: qui
non commovebitur

Parata sedes
tua deus ex tunc: a
seculo tu es.

Elevaverunt flu-
mina domine: ele-
vaverunt flumina
vocem suam.

Elevaverunt flu-
mina fluxus suos
a vocibus aquarum
multarum.

Mirabiles elatio-
nes maris mirabi-
lis in altis dominus

Testimonia tua
credibilia facta sunt
nimis domum tuam
deus: et sanctitudo
domini in longitudo-
nem dierum. Gloria.

Xubilate deo
omnis terra ser-
vite domino in leticia
Introite in con-
spectu eius in exul-

Laudes

The .xcii. psalme.

The lord hath reigned,
he hath put on goodly
array: the lord hath
armed hym self with strength, &
hath gyrdede hym selfe. He
hath surely buyt and set fast
the round worlde: so that it shal
not be mouede. Thy seate was
than preparede (o god) but thou
thy selfe arte of everlastynge.

The floudes haue risen (o lord)
the floudes haue roode.

The floudes haue lyftede up
their waues with great noyse &
roynge of many waters. Mar-
vellous are the rysynges of wa-
ters: meruelous is that lord above.
Thy testimonies are
made passyng credible: holynes
becometh thy house (o lord) for
evermore. O lord be to the etc.

As it was. **The .xciii. psalme**

Make ye melody vnto god
all that inhabite y^e earth:
serue ye the lord with gladnes.
Entre ye in to his presence: w

Laudes.

ioyfulnes. **K**nowledge ye \bar{y} lord
that he is god he hath made vs,
and not we our selues. \bar{y} e that
are his people, & the shepe of his
pasture: entre his gates in cōfes
sion, his courte with hymnes
to magnifie hym. **P**raise his
name, for the lord is swete: his
mercy is endles, and his truthe
contynueth from one generatiō
to a nother. **G**lorie be to the \bar{y} c.

As it was. **The lxxviii psalme.**

God thou arte my god:
earely do I wathe after
thee. **M**y soule hathe thy
steede after the: my flesh hathe
longed very muche. **I**n a coun
tre deserte wylde and drye: so
haue I appered before the in an
holp place for to see thy power
and thy glory. **F**or thy mercye
is better than lyfe, my lyppes
shal prayse \bar{y} . **S**o shal I prayse
the in my lyfe, and in thy name
shall lyfte vp myne handes,
My soule shall be satisfiede as
it were with interlarde and fat.

C.ii.

Fol. xlviii.

tatione. **C**itote
qm̄ dominus ipse
est deus / ipse fe
cit nos & non ipsi
nos. **P**opul⁹ ei⁹
et oues pascue ei⁹
itroite portas ei⁹
i cōfessione: attri
bus in hymniscō
fitemini illi.

Audate nomē
ei⁹ qm̄ suavis est
dn̄s i etnū miaci⁹
& bñ i gnatione
generationē veri
tas ei⁹. **G**loria.

De⁹ me
us ad te de
luce vigo.

Itiuit in te aīa
mea q̄ multiplici
ter tibi caro mea.

In terra deserta
inuita & in aquosa
sic in sancto appa
rui tibi: vt viderē
virtutem tuam &
gloriam tuam.

Ammelior emia
tua sup vitas: la
bia mea laudabūt
te. **B**ic benedicā

te in vita mea: et
in noīe tuo leua
bo manus meas.

Sicut adipe & pī
guedine repleat
aīa mea: et labia

exultationis lau-
dabit os meum.

Et meoꝝ fui tui
super stratu me-
um in matutinis
meditabor in te:
quia fuisti adiu-
tor meus.

Et in velamento
alaru tuaru exul-
tabo adhesit aia
mea post te me su-
cepit dextera tua

Ipsi vero in va-
nu q̄sierunt aiam
mea/introibunt in
inferiora terra tra-
dentur in manus
gladii: partes vul-
pium erunt.

Rex deo letabit̃
in deo laudabun-
tur p̄es q̄ iurāt in
coq̄ obfructu est
os loq̄ntiu iniqua

Psalmus.

Misere-
atur n̄r̄i & be-
nedicat nobis il-
luminet vultu suu
super nos & mise-
reatur nostri.

Ut cognoscam⁹
in terra viam tua
in oibus gentib⁹
salutare tuum.

Laudes.

nes: and my mouth shall prayse
the with lyppes full of ioye.

So haue I bene myndefull of
the vpo my bedde: I shall sette
my thought on the in the moꝝ-
nyng tymes, bicause thou wast
myne helper. And I shall re-
ioyse vnder the couerte of thy
wynges: my soule hath cleued
vnto the, thy ryght hande hath
sustayned me. They verelye
haue sought my soule in bayne:
they shal go into y lower pertes
of the earthe, they shalbe put in
the power of a swerde, they shall
be the partes of foxes. The
kyng truely shall ioye in god, al
shalbe prayse that sweare in
hym: for the mouthe of theym
that speake vn godlynes is stop-
pede.

Psalmus.

God haue mercy on vs, &
blysse vs: let hym shewe
his face vnto vs / & haue
mercy on vs. That we maye
knowe thy way in earthe: & thy
saunge health amonge all na-

Laudes.

Fol. xix

cyons. **L**et the people make
knowledge vnto god: let all na-
cyons confesse the. **L**oyfully &
glad be all folke: bycause thou
rulerste people with equite, and
orderest the nacjons in earth.
Let the people knowldge the
(O god) let al nacjons confesse
to the: for the earth hath yelded
her fruyte. **B**lysses our god, &
all that inhabyte the earth: all y
partes therof feare the. **G**lorie
be to the father. **A**men. **A**s it was
The songe of the thre children.
Praise ye the lord all his
workes / prayse and ex-
tolle hym for euer. & aungelles
prayse the lord: ye heuens prayse
the lord. ye waters all that are
aboue heuen prayse the lord / all
the powers of the lord prayse
ye the lord. **T**he sonne and the
mone prayse ye the lord / starres
of the firmament prayse ye the
lord. **T**he rayne and the dewe
prayse ye the lord / all the wyndes
of god prayse ye the lord.

C. iii.

Confiteantur ti-
bi populi de⁹ cōfi-
teantur tibi populi
omnes.

Retetur et exul-
tent gētes / qm̄ iu-
dicas populos in
equitate / & gentes
in terra dirigis.

Confiteantur ti-
bi populi deus cō-
fiteantur tibi po-
puli omnes terra
dedit fructū suū.

Benedicat nos de⁹
deus nr̄ / bñdicat
nos de⁹ / & metuāt
eū oēs fines terre
Gloria patri.

Antiphona.

Benedicite
oīa opa dñi
dño: laudate sup
exaltate eū in sc̄la
Benedicite ange-
li dñi dño benedi-
cite celi domino.

Benedicite aque
oēs que sup celos
sunt domino / bene-
dicite oēs virtutes
dñi domino.

Benedicite Sol
et luna dño: bñdi-
cite stelle celi dño

Benedicite ymber
et ros domino be-
nedicite oīs spūs
dei domino.

Liturgy

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Laudes.

Benedicite ignis
 et estus domino:
 benedicite frigus
 et estas domino.
Benedicite ro-
 res et pruina dñs
 benedicite gelu &
 frigus domino.
Benedicite gla-
 cies et niues dñs:
 bñdicite noctes &
 dies domino.
Benedicite lux &
 tenebre domino:
 bñdicite fulgura
 et nubes domino.
Benedicat terra
 dñm laudet & sup
 exaltet eū in sc̃la.
Benedicite mon-
 tes et colles dñs:
 bñdicite vnuer-
 sa germinātia in
 terra domino.
Bñdicite fontes
 dñs bñd maria et
 flumina domino.
Benedicite cete &
 oia que mouētur
 in aquis dñs: bñ-
 dicite omnes volu-
 cres celi domino.
Bñdicite oēs be-
 stie & pecora dñs
 benedicite filii ho-
 minum domino.
Benedicat israel
 dñm: laudet & sup
 exaltet eū ī secula
Bñdicite sacerdo

Hyper and heate magnyfie ye
 the lord / wynter and sommer
 prayse ye the lord. Moystures,
 and ye hooze frostes prayse ye
 the lord / froste and colde prayse
 ye the lord. Ice and snowe prayse
 ye the lord / nyghtes and dayes
 prayse ye the lord, Nyght and
 darkenes prayse ye the lord /
 lpyghtenynge & cloudes laude
 ye the lord. The earth mought
 prayse the lord laude and ex-
 tolle hym for euer. Rylls and
 mountaynes prayse ye the lord /
 all that spryngeth vpon the earth
 laude ye the lord. Ye welles and
 sprynges prayse the lord sees &
 floudes prayse ye the lord
 Whale fyshes, and all that
 moueth in the waters prayse ye
 the lord / all byrdes of the ayre
 prayse ye the lord. All bestes
 bothe wylde and tame prayse the
 lord / ye chyldren of men prayse
 the lord. Let Israel prayse the
 lord: laude hym and extolle him
 for euer. Ye prestes of the lord

Laudes.

prayse the lord/ye seruantes of
the lord: prayse the lord. ye
spirites & soules of ryghtwysse
men prayse the lord: ye holy and
meke in herte prayse the lord:

Anania, Azaria, Misael prayse
ye the lord: laude and extolle
him for euer. **B**lesse we þ father
the sonne, with the holy ghoste:
prayse we him and serue we him
euer more. **B**lessede arte thou
(lord) in þ fyrmament of heuen
thou arte prayse worthy, glory-
ous, and magnified, world with
out ende. **C. The. xlviii.**

Prayse ye þ lord of heuē
prayse ye him in þ hyghe
places. **P**rayse ye hym
all his Angels/ al his powers
prayse ye hym. **P**rayse ye hym
Sonne and Moone/ all sterres
and lyght prayse ye hym. **T**he
hyghest of heuens prayse yehim
and the waters that are aboue
the heuens let them prayse the
lordes name. **F**or by his worde
all thynges were made by his

C. liii.

Fol. rr.

tes dñi dño: bñdi-
cite serui dñi dño
Bñdicite spūs &
aie iustoz dño: bñ-
ditite sc̃i & humi-
les corde domino

Bñdicite anania
azaria misael dño
laudate & superal-
tate eum in secula
Bñdicam⁹ patrē
& filiū cū sc̃to spū
laudem⁹ et super
exaltrem⁹ eū i secula

Benedict⁹ es do-
mine i firmamēto
celi: laudabilis et
gloriosus & super
altatus in secula.

Laudate dñs
de celis: lau-
date eū i excelsis
Laudate eū oēs
āgeli ei⁹: laudate
eū oēs virtutes ei⁹
Laudate eū sol
& luna laudate eū
oēs stelle & lumen

Laudate eū celi
celoz: & aque que
super celos sunt/
laudēt nomē dñi.

Quia ipse dixit &
facta sūt: ipse mā-

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dauit ⁊ creata sūt

Statuit eū i eter-
num: et in seculū
seculi pceptū po-
suit ⁊ nō pteribit

Laudate dñi; de
terra dracones ⁊
omnes abissi.

Ignis grādo nre
glacies: spirit⁹ p-
cellarū: q̄ faciunt
verbum eius.

Mōtes ⁊ omnes
colles: ligna fru-
ctifera: oēs cedri

Bestie vniuersa
pecora serpētes ⁊
volucres penāte.

Reges terre: et
oēs ppli p̄cipes
et oēs iudices tre

Iuuenes ⁊ virgi-
nes: senes cū iuui-
ribus laudent nō-
men domini quia
exaltatum est nō-
men eius solius.

Cōfessio ei⁹ sup
celum et terram
⁊ exaltauit cornu
populi sui.

Hymn⁹ oib⁹ s̄c̄i-
tis ei⁹ filiis isrl̄
populo appropin-
quanti sibi.

Psalmus. cxxx.

Laudes.

cōmaūdement all thynges were
createde. He hath establishede
them euerlastyngly, and in to þ
worlde of worlde / he hath set
a lawe / that shall not erpyze.

Praise the lord / ye dragons,
and all depnesse of the earthe.

Ever, hayle, snowe, yse, stornes
of wyndes, that do his cōmaun-
dement. Mountaynes, and all
lytle hylles / wodde bearynge
frute, and all cedre trees.

Beastes and al maner of cattel
serpentes and fetherede foules.

Kynges of the earthe, and all
people / p̄ynces, and all iudges
of the earthe.

Bachelers and
maydens, olde men and yonge
let them praise the name of the
lord / for the name of hym onely
is exalted.

The knowledgyng
of hym is aboue heuen ⁊ earthe
and he hath exalted the hōrne of
of his people.

Laudate be vnto
all his sayntes / to the sonnes of
Israel, to þ people appocheyng
vnto hym. The cxxx psalme

Synge ye vnto the lord a new songe, praysede be he in the congregation of sayntes. **¶** Let Israell reioyce in hym that made hym / and let the sonnes of Syon triumphe in theyr kyng. **¶** Let them prayse his name with daunsynge / let them synge vnto hym with tympany and herpe. **¶** For the lord is well pleased with his people and hath exalted the lowly in to saluacion. **¶** Sayntes shall triumphe in glozy: they shal make ioye in theyr chaumbers. **¶** The prayses of god shalbe in theyr mouthes / and towedged swoydes in theyr handes: **¶** To do vengeance amongst nacjons / and corrections amongst people **¶** To bynde theyr kynges in fetters / and theyr nobles in manacles of yron. **¶** For to execute on them the iudgement wyrten: this is glozy vnto all his sayntes. **¶** O lorde be the father. **¶** As it was in. **¶** *Eccl. cl. psalm.*
C. b.

¶ Antate domi
no canticum
nouu laus eius in
ecclesia sanctoru.

¶ Et tetur israel
eo qui fecit eum
et filie sion exultet
in rege suo
Laudent nome
ei in choro i tim
pano et psalterio
psallant ei.

¶ Quia beneplac
tu est domino po
pulo suo: et exalta
uit mansuetos in
salutem.

¶ Exultabunt sancti
i gloria: letabuntur
in cubilibus suis

¶ Exultationes dei
in gutture eorum
et gladii accipites
in manibus eorum

¶ Ad faciendam vin
dictam i nationibus
increpationes in
populis.

¶ Ad alligandos re
ges eorum in compe
dibus et nobiles eorum
i manaculis ferreis.

¶ Et faciant i eis
iudiciu conscriptu
gloria hec est oibus
sanctis eius.

¶ Gloria pater
noster erat in
C. b.

Laudate dñm
i sc̃tis ei⁹ lau
date eū i firmamē
to virtutis eius.

Laudate eum i
virtutib⁹ ei⁹: lau
date eū sc̃dm mul
titudinem magni
tudines eius.

Laudate eū i so
no tube: laudate
eū in psalterio et
cithara. **L**auda
te eū in tympano
et choro laudate
eū i cordis & orga
no. **L**audate eū
in cimbali⁹ bñso
nātib⁹ laudate eū
in cimbali⁹ iubilati
ōis: oīs spiritus
laudet dominum.

Gloria patri. **A**n.

Admirabile
commercium cre
ator generis hu
mani animatum
corpus sumens de
virgine nasci dig
natus est: & proce
dens homo sine
semine largit⁹ est
nobis suam def
ratem.

Expositio. Ephe. 3.

Ratia enim
semus salua
ti per fidem: & hoc
nō ex vobis. **Dei**

Laudes.

Praise the lord in his
sayntes: prayse hym in þ
firmamēte of his power

Prayse hym in his strenght:
prayse hym accordyng to the al
myghtines of his power. **P**raise
hym with the sonnde of a trom
pet: prayse ye hym with harpe &
lute. **P**rayse hym w tympanye
and daunsyng. prayse hym with
rebeckes and organs. **P**rayse
hym with clarysymbals wel sou
dyng: prayse hym with symbals
of sweteness: lette euery spirite
prayse the lord. **G**lorie be to the.

As it was. **A**n. **The anthem.**

A wonderfull exchaūge the
creature of mankynde, takyng
vpon hym a lyuyng body, hath
not disdayned to be borne of a
virgyn. And he beyng made
man without sede of man hath
committed to vs his godhede.

Ephe. ii. Chap.

By grace are we made safe
through fayth and that
not of oure owne selues for it is

Laudes

the gyft of God, and commeth not of workes, lest any man shuld boſt hym ſelf of his owne dedes.

Verſe Prayled be the name of y^e Lord.

Anſwer From this tyme forth, and fozeuermore.

The ſonge of zachary the Propheete.

Blessyd be the lorde god of Iſrael, for he hath viſited and redemed hys people. And hath reſſed by an horne of ſaluacion vnto vs: in the houſe of hys ſeruaunt Dauid. Euy n as he promyſed by the mouthe of his holy prophe- tes, whiche were ſens the world beganne. That we ſhuld be ſa- ued from our enemyes: & from the handes of all that hate vs.

To fulfyl the mercy promyſed to our fathers: & to remembze his holy teſtament. To perfourme the othe, which he ſware to our father Abrahā, y^e he wold gyue vs. That we delyuered out of the handes of oure enemyes,

Fol. xxii.

enim donum est non ex operibus ne quis gloriatur

Verſus.

Sit nomen domi ni benedictum.

Responſorium.

Ex hoc nunc & vſq in ſeculum:

Canticum zacharie Propheete.

Benedictus dñs de⁹ iſt⁹ quia viſitauit et fecit redemptione^m plebis ſue.

Et ererit cornu ſalutis nobis in do mo Dauid pueri ſui. Sicut locut⁹ eſt p⁹ os ſanctoru^m quia ſeculo ſunt prophetarum ei⁹

Salutē ex inimi cis noſtris & de ma nu omniu^m q⁹ ode runt nos.

Ad faciēdā miſericordiā cum pa trebus noſtris: et memorari teſta- mēti ſui ſcti Inc ſurādū q⁹ diurauit ad Abrahā patrē noſtrū: daturū ſa nobis. Et ſine ti more de manu inimi corum noſtroz

liberati seruamur
illi. In sanctitate
iusticia coram ipso
omnibus diebus nostris.

Et tu puer propheta
altissimi vocaberis:
presbis enim
ante faciem domini pa-
rare vias eius.

Ad dā dā sciētiam
salutis plebi eius in
remissionem peccatorum
eorum.

Per viscera misericordie
dei nostri: in quibus
visitauit nos
oriens ex alto.

Illuminare his
qui in tenebris et in
umbra mortis se-
dent ad dirigendos
pedes nostros in viam
pacis. Gloria
patri. Sicut.

Antiphona.
Misericordiam
habemus Christe nos
redemit / gaudia
habemus et semper de-
mus gloriam deo.

Versus. Misere-
re nobis misericordiam
tuam.

Et salutare
fuum da nobis.

Laudes.

myght serue hym without feare

In holynes and ryghtwysnes
before hym, all the dayes of our

lyfe. And thou chyld, shalt be
called the prophete of the hyst
for thou shalt go before the face
of the lord to prepare his wayes

To gyue knowledge of salua-
cyon vnto his people, for the re-
myssyon of theyr synnes.

Throughe the tender mercy of
God, wherby the daye sprynge
from an hye hath visited vs.

To gyue light to them þe spt in
darkenes, and in the shadow of
deathe, and to guyde our fete in
to the way of peace. Glory be to
the father, to the sonne, & to the
holy ghoſte. As it was in. &c.

The anthem. Christ most
merciful hath redemed vs, let
vs reioyse, and alwayes gyue
thankes to God. The Verse

O lord thy mercy vpon vs ex-
tend. The answer. And our
saluacyon we pray the to sende.

Let vs pray.

The collectes.

ORaunte (we bescehe the
lozde god) that thy ser-
uautes may enioye con-
tinuall helth of body and soule
and throughe the gracious in-
tercession of the virgyn thy mo-
ther, that we may be delyuered
from this pzeſent heuynes, and
to haue fruicio of eternal glad-
nes. By Chriſte our lozde. So
be it Blesse we the lozde Thanke
we god. *Of the holy Ghost.*

Ome holy spirite of god
inspire y herthes of them
that beleue in the. And
kyndle in them the fyze of thy
loue. *The versicle.* Sende
forthe thy spirite, and they shall
be made newe. *The answer.*
And the face of the earth, thou
shalte renewe. *Let vs praye.*

O God, whiche hast iustruc-
ted the herthes of the fayth
full, by the inspiration of
the holy ghoſte, vouchsafe that
we in y ſame spirite may ſauour
the trueth. And euer moze to re-

Fol. xxiii.

Once de nos
ſamulos tu-
os q̄s domine de-
perpetua mētis &
corpōſalute gau-
dere: & glorioſa bea-
te marie ſempvir-
ginis interceſſiōe
a pzeſēti liberari
triftitia et eterna
pfrui letitia. Per
xp̄m dominum no-
ſtrum. Amen. Be-
nedicamus domi-
no. Deo gr̄as.

*De ſcto ſpiritu
Antiphona.*

*Veni ſc̄t̄s p̄s re-
ple tuorum corda
fidelium/et tui a-
moris in eis ignē
accende. Verſus.
Emitte ſp̄m tuū
& creabuntur. Re-
ſponſum. Et re-
nouabis faciem
terre. Oramus.*

Ous q̄ cor-
da fidelium
ſc̄ti ſp̄rit⁹ illu-
ſtratiōe docuiſti:
da nobis in eodē
ſp̄ritu recta ſape-
re: de ei⁹ ſc̄p ſc̄tā
conſolatione gau-

tere. Per xpm do
minu nrm. Amen

O De trinitate.
an. Libera nos
salua nos iustifi-
canso beata tri-
nitas. Sit no-
men domini bene-
dictu. Ex hoc
nunc et usque in se-
culum. Oremus.

Omnipotens
sepitne de-
i dedisti nobis fa-
mulis tuis in con-
fessione vere fidei
eterne trinitatis
gloria agnoscere/
et in potentia ma-
iestati adorare uni-
tate: qd ut eiusde
fidei firmitate ab
omnibz semp mu-
ndamur aduersis
Qui visis et re-
gnas de. Per om-
nia secula seculo-
rum. Amen. An.

Nos autē gloria
et optet in cruce

The colletes.

ioyce in his holy consolacion.
By Chyste our lord. So be it.

Of the holy Trinite. Anty.



O elpue vs saue vs
iustifie vs, o blessyd
Trinite. The ver
The lordes name be
blessyd all other be-
fore. The answer

From this tyme forth, and euer
more.

Let vs praye.

Almyghty & euerlastig
god, which hast graun-
tede to vs thy seruaun-
tes, through confession of the
true faythe, for to acknowledge
the glory of the eternal Trinite
And to honour the, one god in
thy almyghtie maiestie. We be-
seche, that through our stedfast-
nes in the same faythe, we may
be alwayes defendede from all
aduersite. Whiche lyueste and
reynest one God, worlde with-
out ende. So be it

Of the holy Crosse

O rely we oughte to reioyce in

The collettes.

the Crosse of our lord Jesu
Christe.

The versicle.

All the earthe worshippeth the
lord.

The answer.

And praysethe his name with
one accorde.

Let vs pray.

O God, which hast ascendyd
thy most holy Crosse, and
hast giuen lyght to y darkenes
of the worlde, vouchesafe thou
by the vertue of the holy Crosse
to illumine, visite, and comforte
bothe our hertes and bodyes.
Whiche lyuest and reygneste (o
god) worlde without ende.

**Of sancte Michael the
archangel.** O Archangel My-
ghel come for to socour y people
of God And I shall gyue the
praise in the presence of An-
gelles.

The versicle.

In the holy temple I shall to
the praye.

The answer.

And thy blessyde name confesse
alwaye.

Let vs pray.

O God, which by a wonder
full ordre doste appoynte

Fol. ccciii.

domini nostri iesu
xpi. **Oratio.** Omnis
terra adoret te de-
us et psallat tibi
psalmum dicat
nomini tuo.

Oremus.

Deus qui sa-
cta crucem
tua ascendisti et munda-
di tenebras illu-
minasti tu corda
corpora nostra pe-
ccatorum sancte cru-
cis illumina et vi-
sitare, et conforta-
re dignare Qui
vivis et regnas de-
us Per omnia secula
seculorum. Amen.

Michael archan-
gele/veni in adu-
torium populo dei/ in
conspectu angelo-
rum et psallam tibi
versus. Adorabo
ad templum sanctum
tuum. Et confite-
bor nomini tuo.

Oremus.

Deus qui mi-
serere ordina:

Angelorum ministeria
hominūq; dispen
sas concede propi
tius: ut quibus ti
bi ministrantib⁹
in celo semper as
sistunt: ab his in
terra vita nostra
muniat. Per do
minum nēm Iesū
christū. in. Inter
natos mulierum
non currexit ma
ior Iohanne Ba
ptista. Fuit ho
mo missus a deo.
Responsoriū. Cui
nomen erat Iohā
nes. Oramus.

Perpetuis
nos dñe sāt
Iohānis Bapti
ste tuere presidis
et quanto fragilio
res sumus tanto
magis necessariis
attolle suffragiis
Per christum do
min nēm. Amen.

Sancti Petrus
et Pauli. Petrus
apostolus et
Paulus doctor gē
tium ipsi nos do
cuerūt legem tuā
domine.

The collectes.

the seruice both of men and aun
gells, of thy excedynge mercye
graunte vs/that by them, whi
che attende alwaye vpon thy ser
uice in heuen, our lyfe may be
defended here in earthe. By our
lorde Iesu Christe. Of saynte
Iohā Baptist. Amongst
the sonnes of women ther hathe
nat rylen a greater than Iohā
Baptist. **The versicle.**

From god ther was a man sent.
The answer. Whose name
was Iohan verament.

Let vs pray.

O lord, defende vs alway
thorughe the contynual
locours of Saynte Iohā Bap
tist. For the more frayle that we
be, the more nede we haue to be
releued with necessary prayers:
By Christe our lorde. So be it.

Of saynte Peter and Paule.
The anthem. Peter the a
postele, and Paule the doctour
of p Gentyles, they (good lorde)
haue taught vs thy lawe.

The collettes

The versicle. In al the earth
they: boyce dyd sounde.

The
answere. And in the costes of þ
wozld rounde.

Let vs pray.

O God, whose ryght hande
dyd lyfte vp blessyd Pe-
ter the Apostle, walkynge
amonge the waues of water, for
to saue hym from dꝛo unynge: &
delyueredest his felowe apostle
Paule, after thze daves saylynge
from the depe of the see/here vs
mercyfully, and graunte that
thzought the merytes of them
bothe, we maye obteyne þ gloꝝy
euerlastynge. Whiche lyueste &
reygnest, wozlde without ende.

So be it.

Of saynt Andrew.

The anthem. Andzwe was the
saruant of Chziste, goddes woꝝ
thze apostle, þ bzother of Peter,
and his felowe in passion.

The versicle. The Loꝝde
loued Andzewe his seruaunt.

The answer. With asauour
swete and pleasant.

Let vs pray

D. l.

Fol. rrb.

In omne terrā
exiuit sonus eorū

Et in fines oꝝ
bisterre verba eo-
rum. Oramus.

Dextera tra-
tū Petrū ap̄stolū
ambulātem i flu-
tibus ne mergere-
tur erexit & coapo-
stolū eius. Paulū
tertio naufragan-
tem de profundop-
lagi liberauit ex-
audi nos xp̄ti &
concedebit amboꝝ
meritis eternitatē
gloriam cōsequa-
mur. Qui uiuīs &
regnas deus Per
oīa sc̄la seculorū
Amen.

De sancto an-
drea an. Andres
as xp̄i famulus/
dignus deo apo-
stolus: germanus
petri et in passio-
ne socius. Vñ
Dilexit Andream
dominū. Oramus.

In odorem suauis-
satis. Oramus.

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Malestatē tuā
dñe suppli-
citer exoramus ut
sicut ecclesie tuæ tra-
tus Andreas apo-
stolus tu⁹ extitit
p̄dicatoꝝ et rectoꝝ
ita apud te sit pro
nobis p̄petuus in-
tercessoꝝ: Per xp̄m
dominū nostrum.
Amen. **A**lte est
Johānes q̄ supra
pectus dñi i cena
recubuit: beatus
apostol⁹ cui reue-
lata sunt secreta
celestia. **Versus.**
Valde honorand⁹
est beatus Johēs
euangelista. **Ps.**

Qui supra pect⁹
domini in cena re-
cubuit. **Oratio.**

Celestia tuā
q̄s domine be-
nign⁹ illustra: ut
bñ Johis aposto-
li tui ⁊ euangeliste
illuminata doctri-
nis: ad dona pue-
niant sempiterna.
Per xp̄m dominū
nostrum. Amen.

**De sancto Laure-
ntio Antiphona.**

The collettes.

In the name of the Lord we humbly beseech
thy maiestye, that lyke
as blessyd Andrew thyn apostle
was a trewe p̄eacher, and p̄e-
late of thy churche, so let him be
a cōtynual petitioner for vs vn-
to the. By Chyyst our lord. So
be it. **C** Of saynt Johis euan-
gelist. **Anty.** This is the same
Johis, whiche leaned vpon the
lorde in his last souper: the bles-
syd apostle, to whome the secre-
tes of heuyn were openyd.

C The versicle. Greatly to be
praysed is Johis the euāgelyst.

C The answer. Whiche lea-
ned on the breste of Jesu Chyrist

C Let vs pray

We beseeche the Lorde
of thy benignitie to
glorifye the churche
that it beyng illumined with
the teachynges of blessyd saynt
Johan, thy apostle and euange-
list, may attayne to þe rewardes
enerlastyng. By chyrist our lord
So be it. **C** Of saynt Laurence

The collettes.

Antp. **S**aynt Laurence the Deacon dyd worke a good worke, for by vertue of the holy Crosse he gaue syghte to the blynde.

The versicle. He distributed and gaue to the poore. **The answer.** His ryghteousnes remaineth for euermore.

Let vs pray.

Iorde we beseeche the to gyue vs grace for to quenche the flames of our vices euen as thou gauest power to blessyd saynt Laurence, to ouercome the burninge heate of his tormentes. By Chyste our lord So be it. **Of saynte steuen**

The anthem. **S**tephan sawe the heuens open, he bothe sawe & wente in: blessyd is that man to whome y heuens shalbe open.

The versy. Thou hast crowned with glory and honour.

The answer. And hast him set aboue thy hand labour.

Let vs pray.

D. li.

Fol. cxvi.

Ecce ita Laurentius bonum opus operatus est: qui per signum sancte crucis cecos illuminauit. **Dispersit dedit pauperibus &c.** Iustitia eius manet in seculum seculi. **Dicens**

Dignis deus nobis &c. Sumus deus hostium nostrorum flamas extinguere qui beato Laurentio tribuisti tormentorum suorum incendia superare. Per christum dominum nostrum. Amen.

De sancto stephano **Stephanus** vidit celos apertos vidit et introiit: beatus homo cui celli patebunt. Gloria & honore coronasti cum dominis.

Et constituisti eum super opera manuum tuarum. **Dicens,**

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D nobis q̄
cum domi
ne imitari qd̄ co
lum⁹ vt discam⁹
& inimicos dilige
re q̄ et mēmo
riam celebramus
qui nouit etiā p
persecutorib⁹ su
is exorare dominū
nostrum iesū xpm
filium tuū. Qui
tecum uiuit & reg
nat deus Per oīa
secula seculorum
Amen.

De sancta Ma
ria Magdalena.
an. Maria ergo
buxit pedes iesu &
exterisit capillis ca
pitis sui: & domus
impleta est: ex ado
re unguenti.

Dimissa sunt ei
peccata multa.

Quoniam dilexit
multum. **O**rem⁹.
Argire no
bis clemētis
Nīme p̄ q̄ sicut
beata maria mag
dalena unigenitū
tuū sup oīa dili
gēdo suorum obti

The collectes.

O Raunt good Lorde, that
we may perfectly folowe
hym whom we worshyp
to the entent we may learne to
loue our enemies. For nowe we
solempnyse his cōmemoration,
that coulde fynde in his herte to
praye for his persecutours vnto
our lorde Iesu Cbyste. Which
lyueth and reygneith with the,
the holy ghoſte in vnitie of god
hed, world wout ende. So be it.

Of Mary Magdalen Anty.
Mary Magdalen dyd enointe
the fete of Iesu, and dyd wype
them with the heres of her hed:
and the house was perfumed
with the sauour of y oyntment.

The versicle. Many synnes
were forgyuen her.

The answer. Bycause her
loue was intier. **L**et vs praye

O Raunte vnto vs, most
mercyfull father, that
lyke as blyssyde Mary
Magdalen obtained pardon of
her offences, throught the loue

The collettes

Fol. xxvii.

that she bare to thy only begot-
ten son aboue al other thynges,
euen so þe we perseueryng in thy
loue through thy mercy may at-
tayne the blysse enerlastyng.
By Chylste our lord. So be it.

nuit ventā pecca-
minum/ita nobis
apud tuam mīam
sempiternam im-
petret beatitudi-
nē Per xpm dñm
nrm Amen.

Of saynt Margarete. The
anthem.

De sancta Mar-
gareta. An.

Saint Margaret
was but .xv. yeres olde, whau
she was cast in to prysone by the
cruel Olibzeus. The versicle.

Erat autem mar-
gareta annorum
quindecim cū ab i-
pio olibrio trade-
ret in carcerē.

For thy beauty & coulour shene.

Specie tua & pul-
chritudine tua.

The answer. Proceede prospe-
rously and be a quene.

Responde Inten-
de prospere proce-
de et regna. Oratio.

Let vs pray.

God that hast caused the
blessid virgin Marga-
rete, to obteyne heuen
through the crowne of marty-
dome graunte we beseeche þe, that
by þe folowynge of her exam-
ples we may deserue to appoche vn-
to the. By Chylste our lord So
be it.

Qui bea-
tam virginē
margaretā ad ces-
los per martirii
palmam venire fe-
cisti/cōcede nobis
(quesum⁹) vt ei⁹
exempla sequētes
ad te ptingere me-
reamur Per.

Let vs pray

Oremus.

God, from whome al holy
desyres, all good counsels
and all iust workes do procede,

Eus aquo
sāctadelide-
ria recta consilia
et iusta sūt opera

.iii.

Liturgy

16021

da seruis tuis fla-
la quam mundus
dare nō potest pa-
cē ut et corda nra
mandatis tuis de-
dita et hostiū su-
blata formidie tē-
pora sint tua pro-
tectiōe trāquilla
Per christū domi-
num nostrum.
Amen. Bñdicam⁹
dño. Deo gratias

Quo matutinas
de cruce.

Patris sapien-
tia veritas
diuina.

Deus homo cap-
tus est hora matu-
rina.

A notis discipulis
cito derelictus.

A iudeis venditus
traditus afflictus

Vertus Adoramus
te christe ⁊ benedi-
cimus tibi.

Responsorium.

Quia per sanctā
crucem tuam rede-
misti mundum.

Matyns of the Crosse.

gyue vnto thy seruauntes that
saine peace, whiche the worlde
can nat gyue, that our hertes be
yng obediēte to thy commaun-
dementes, and the feare of our
enemyes taken away, our tyme
maye be peas ble throughe thy
proteccion. By Christe our lord.
So be it. Blesse we the lord.
Thanke we god.

Matyns of the Crosse.



That is the
greate pfoūd
sapiēce. And
diuine truthe of the
father onhye, which
for mankynde of hys
beneuolence. hym selfe hathe
made bothe god ⁊ man ioyntly.
Was solde and bought by the
Jewes trayterously. And about
mydnyght perturbed and taken
And of his disciples anone for-
saken. **T**he versicle. We
worshype the Christ with prayse
and benediction. **T**he answer.
For thou redemidste the worlde

The houres of our Lady.

from al affliction. Let vs pray.

Lord Jesu Christ, sonne
of the luyng god, set
thyn holy passiō crosse,
and deathe betwene thy iudge-
ment and our soules, both now,
and at the houre of deathe. And
moreouer vouchesafe to graunt
vnto y luyng, mercy and grace
to the deade, pardon and rest, to
thy holy Church, peace & con-
corde, and to vs poze synners,
lyfe & ioye euerlastyng. Which
lyuest and reignest god with the
father, and the holy ghost world
without ende. So be it. The
glorious passion of our lord
Jesu Christe, delyuer vs from
sorrowfull heuynes, and bynge
vs to the ioyes of Paradyse.
So be it.

The houres of our Lady.



God bende thy selfe
into my helpe.

Lord haste the to
helpe me. Glory be
to the father, to the

Fol. xxviii.

Oremus.

Domine ie-
su christe, fi-
lii desolati pone pac-
tionem crucem et
mortem tuam inter
iudicium tuum et
animas nras nunc
et in hora mortis
nostre: et largiri
digneris uiuis me
sericordiam et gratiam
defunctis veniam
et requiem ecclesie
tue sancte pacem
et concordiam et no-
bis peccatoribus be-
tatem et gloriam sem-
piternam. Qui ui-
uis et regnas cum
patre in unitate
spiritus sancti de-
us. Per omnia secu-
la seculorum. Amen.
Gloriosa passio
domini nostri ie-
su christi cruciat nos a
dolorum tristitia et per-
ducat nos ad gau-
dia paradisi. Amen.

More despers
bignis.

Deus in
adiuto-
rium meum
intende.

Domine ad adiuu-
m me festina.

Gloria patri et fi-
lio et spiritui sancto

Liturgy

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scut erat in pri
cipio et nūc & sem
per: et in secula se
culorum. Amen.
Alleluya.

Commun.

Anti crea
tor spiritus
mentes tuorum vi
sita imple super
na gratia. que tu
creasti pectora.

Remēto salutis
auctor quod nūc
quodam corporis
ex illibata virgi
ne, nascendo formā
sumpsisti.

Gloria tibi domi
ne, qui nat⁹ es de
virgine, cū patre
et sancto spiritu,
in sempiterna se
cula. Amen.

Cantiphona.
Admirabile.

Psalmus. lvi.

Deus i noīe
tuo saluum
me fac: et in virtu
te tua iudica me.
Re⁹ exaudi ora
tionē meā aurib⁹
percipe verba or
tis mei. **Q**uoniam

The houres of our Lady.

Sonne, & to the holy ghost. **A**s
it was in the begynnynge, as it
is now, and euer shall be. **S**o
be it. **P**rayse ye the lord.

The hymne.

Ome holy ghost, o crea
tor eternal In our myn
des to make visitacion And ful
tyll thou with grace supernall
Our hertes that be of thy crea
cion. **R**emembze lord, author
of saluacion That somtyme of
a virgin pure Without helpe
of mannes operacion Thou to
kest vpon the our frayle nature
Glorie to the lord of myghtes
mooste That of a virgyn chaste
was boze **G**lorie to the father &
the holy ghost To them be pray
spunge for euermore. **A**nthyme.

O wonderful exchaunge.

The. lvi. psalme.

Od for thy names sake
saue me: and iudge me
by thy power. **O** god
heare my prayer: giue eare to þ
wordes of my mouth. **A** or

straungers haue ryfen againste
me and tyzauntes haue sought
my lyfe and haue nat set god be
foze they? epen. But lo, god hel
peth me: and the lozde is protec
tour of my soule. Turne the e
uyls vpon myne enemyes and
foz thy trouthes sake destroye
them. Wyllyngly shal I sacry
fice vnto the: and shall acknow
ledge thy name (o lozde) for it is
good. For thou hast delyuered
me out of all trouble: and myne
eye hath loked ouer myne ene
myes. O lozde be to the father. *Ac*
*As it was in the. *Ac*.*

The cxxvii. psalme.

Praise ye the Lozde all
gentyls: prayse ye hym
all nacjons. For hys mercy
hathe bene multiplied vpon vs
and the truthe of the lozde endu
reth for euer. O lozde be to the. *Ac*

*As it was in the. *Ac*. ps. cxxviii.*

Acknowledge the Lozde
for his mercy is euerla
stygng. Let Israel saye

alieni insurrexerunt
aduersum me et for
tesq̄stierunt animā
meā et nō pposuer
unt deū ante con
spectū suum.

Ecce enī de⁹ adiu
uat me: et dñs sus
ceptor ē aīe mee.

Reuertere mala in
imicis meis et i ve
ritate tua dispers
de illos.

Volūtarie sacri
ficabo tibi: et cōfē
tebor nomini tuo
dñe qm̄ bonū est.

Qm̄ ex omni trib
ulatione eripuit
Ri me: et sup inimi
cos meos desperit
oculus meus.

Gloria patri.

psalmus. cxvii.

Audate dñs
Oēs gentes:
laudate eū omnes
populi.

Qm̄ confirmata
est super nos mīa
eius: et veritas do
mini manet ineter
num.

Gloria patri.

psalmus. cxviii.

Confitemini
dño qm̄ bon
n⁹ qm̄ in seculum
misericordia eius
sciat nūc israel

qm̃ bon⁹: qm̃ i se-
culū mīa eius.

Dicāt nunc do-
mus Aarō: qm̃ in
seculū mīa eius.

Dicāt nūc oēs q
timēt dñm: qm̃ in
seculū mīa eius.

De tribulatione
inuocaui dñm: et
exaudiuit me in la-
titudine domus

Dominus michi
adutor: non time-
bo quid faciat mi-
chi homo.

Dñs mihi adiu-
tor: ego despiciā
inimicos meos.

Bonum est confi-
dere in dño: quam
2 fidere in homine

Bonū est spera-
re in dño: quā spe-
rare in principib⁹

Omnes gētes cir-
culerunt me: et in
nomine dñi quia
vltus sum in eos.

Circūdantes cir-
cūderunt me: et
in nomine dñi q
vltus sum in eos.

Circūderunt
me sicut apes, et
exarserunt me si-
cut ignis in spi-
nis: et in nomine
domini quia vlt⁹

Howes

nowe, that he is good: for his
mercy is euerlastyng. **L**et the
house of Aaron say nowe, that
he is good: for hys mercy is e-
uerlastyng. **L**et all that feare y

lord say that his mercy is ener-
lastyng. **I**n my trouble haue
I called vpon the Lorde: and y
Lorde hath harde me at large.

The lord is my helper. I feare
nat what soeuer man may do to
me. **T**he lord is my helper: and

I shall despyse myne enemyes.

Better it is to trust in the lorde
than to trust in men. **B**etter it
is to trust in the lorde: than to
trust in prynces. **A**ll nacyns

haue compassed me: and yet in
the lordes name haue I ben
auenged vpon them. **T**hey ly-

enge in awayte haue closed me
in and yet in the lordes name
haue I ben auenged vpon the.

They haue swarmed aboute
me lyke bees, & the haue burnt
me as fyre amonge thornes, &
yet in y lordes name haue I

Hours.

Fol. ccc.

bene reuenged vpon them. By
violence haue I bene ouerturned
that I fell: & the lord toke me
vp. y strength and prayse is
the lord: and he is made a sa-
uour vnto me. The noyse
of mythe and healthe is in the
tabernacles of the iuste.

The ryghte hande of the Lord
hathe wrought vertue: y lordes
ryghte hande hathe exalted me
the lordes ryght hand hath
wrought vertue. Let me nat
dye but lyue: & I shall shewe y
workes of the lord. With cha-
stysing the lord hath chastysed
me: & hath nat put me to death.

pen vnto me the gates of iu-
styce, & enterpynge therin I shall
make knowledge to the lord:
this is the lordes gate the rygh-
tuous shal enter therin. I wyll
confesse the (o lord) bicause thou
hast harde me, and thou arte be-
come my sauour. The stone,
whiche the buylders reiected: y
same was set at the hed of the

sum in eos.

Impulsus euer-
sum ut caderem &
dn̄s suscepit me.

Hostitudo mea
& laus mea domi-
nus: et factus est
mihi in salutem.

Tor exultatiōis
et salutis in taber-
naculis iustorum.

Dextera domini
fecit virtutē dex-
tera dn̄i e. altauit
me: dextera domi-
ni fecit virtutem.

Non moriar sed
viam, & narrabo
opera domini

Castigans casti-
gauit me dominus
et morti nō tradi-
dit me.

Aperite mihi por-
tas iusticie et in-
gressus in eas cō-
fitebor dn̄o hec
porta domini iusti
intrabunt in eam.

Confitebor tibi
domine qm̄ exau-
disti me: et factus
es mihi in salutē.

Lapidē quē re-
probauerūt edifi-
cātes: hic factus est
in caput anguli.

In domino factū
est istud: et est mi-
rabile in oculis
nostris.

Ecce est dies quā
fecit dñs exultet
m⁹ & letemur ī ea.

Dñe saluū me
fac o dñe tene pro
sperare: benedict⁹
qui venit in nomē
ne domini.

Benedixim⁹ vo-
bis de domo dñi/
de⁹ dominus: et il-
luxit nobis.

Cōstituite diem
solēne in cōdēsis
vscq; ad cornu al-
taris

De⁹ meus es tu
et confitebor tibi,
de⁹ meus es tu: et
exaltabo te.

Confitebor tibi
dñe qm̄ exaudisti
me: & fact⁹ es mi-
hi in salutem.

Cōstitemini dño
qm̄ bon⁹: qm̄ in se-
culū mīa eius.

Gloria patri.

Cantabimus.
Admirabile cō-
merciū creator ge-
neris humani ani-
matū corpus su-
mens de virgine,

Portes.

corner. **T**his is done by y^e lord
& it is merueylous in our eyes.

This is y^e daye, which the lord
made: let vs be mery & reioyce
therin. **O** lord saue thou me, o
lord preserve me well: blessyd
is he that commeth in y^e lordes
name. **W**e gyue prayse to you
y^e be of the lordes house: god is
the lord and hath e gyuen lyght
vnto vs. **A**ppoint ye a solēpne
holy day in thycke places: euyⁿ
vnto the corner of the aulter.

Thou arte my god, and **I** shall
confesse the thou art my god, &
I shall exalte the. **I** shall make
knowledge vnto the (o lord)
for thou haste harde me, and art
become my sauyour. **A**cknow-
ledge ye y^e lord, for it is good
for his mercy is euerlastyng.

O lord be to the father to.
As it was in y^e benyngyng.

The anthem.

O wonderfull erchange **T**he
creatour of mankynd takyng
vpon hym a lyuyng body, hath

Honres.

bouchesaue to be borne of a
virgyn. And he beyng made
man without sede of man, hath
committed vnto vs his godhed

C The chap. xxi.

In all thynges haue I
sought rest and shal dwel
in y herytage of the lord
Than the creatour of all thyn-
ges sayed and commaunded me
that he that hath created me hath
restyd in my tabernacle.
Thanke we god. Lorde god
heare my prayer. And gyue he-
ryng vnto my clamoure.

Let vs pray.

O Raunte (we bescehe the
lorde god) that thy ser-
uautes may enioye con-
tinuall helth of body and soule
and throughe the gracious in-
tercession of the virgyn thy mo-
ther, that we may be deliuered
from this present heynnes, and
to haue fructio of eternal glad-
nes. By Christ our lorde. So.
C The xxi. house of the Crosse

Fol. xxxi.

nasci dignatus est
et procedens homo
sine semine largi-
tus est nobis sua
deitatem. Cap.

In omnibus
requiem qst
ui et in hereditate
dñi morabor: tñc
pcepit et dixit mñ-
hi creator omnñ,
et qui creauit me
requiem: in taber-
naculo meo. Deo
gratias. Domine
exaudi orationem
meam. Et clamor
meus ad te veniat.

Oratio.

Oncede nos
famulos tuos
qs domine deus
perpetua metis
corporis salute gau-
dere: gl'iosa bea-
te marie semp vir-
ginis intercessio-
ne a presenti liberari
tristitia et eterna
pfrui letitia. Per
xpm dominum no-
strum. Amen.

C The xxii. house of the Crosse

Liturgy

16021.

Dia prima
ductus est ie
sus ad Pilatum.
Falsis testimoniis
multū accusatum

In collo percuti
unt manibus liga
tum.

Altum dei con
spiciunt lumen ce
li gratum.

Oratio. Adoramus
te christe & benedi
cimus tibi. **R.**
Quia per sanctā
crucem tuam rede
misti mundū.

Oratio.
Domine se
cu christe fi
li dei fili pater pas
sionem crucem et
mortem tuā inter
iudicium tuum et
animas nōas nūc
et in hora mortis
nostre: et largiri
digneris vltis mi
sericordiā et grāz
defunctis veniā &
requiē ecclesie tue
sancte pacem & cō
cordiam et nobis
peccatoribus vltā
& glāriā sempiter

Hours.

The fyyste houre, in the
mornyng early. To
theyr iudge, called Pilate the
Jewes Jesu with his handes
bounden they cary. where ma
ny a false wytnes dyd hym ac
cuse. In þ necke they hym smyt
his bodye they bruse. They spyt
and defyle there his godly face
The lyght of heauen replete w
all grace. **The versicle.** We
worshyp the Christ, with prayse
& benediction: **The answer**
For thou redempdest the world
fro al affliction. **The prayer**
Iorde Jesu Chryste, son
of the lyuyng god, set
thyne holy passyō crosse
and, deathe betwene thy iudge
ment and our soules, both now
and at the houre of deathe. And
moreouer vouchsafe to graunt
vnto the lyuyng mercy & grace
to the deade, pardon and rest to
the holy Church, peace and con
corde, and to vs poore synners
lyfe & ioye euerlastyng. **Which**

Hours

lyuest and reynest god with the
father, and the holy ghost, world
without ende. So be it. The
glorious passion of our lord Je-
su Christe, delyuer vs from so-
rowfull heuynes, and byng vs
to þ ioyes of Paradysse. So be it

The thynde houre.



God bende thy selfe
into my helpe. Lord
hast the to helpe me.
Glorie be to þ father
to the son and to the holy ghost.
As it was in the begynnyng,
as it is now & euer shal be. So
be it.

The hymne.

Ome holy ghoste, o cre-
ator eternal In our myn-
des to make visitacion
And fulfyll thou with grace su-
pernatural Our hertes that be of
thy creacion. Remembre lord
author of saluaciō That some
tyme of a virgin pure Without
helpe of mānes operaciō. Thou

Fol. cccii.

na. Qui uiuis et
regnas cum patre
in unitate spiritus
sancti deus. Per.
Gloriosa passio
domini nostri iesu
christi eruat nos a do-
lore tristi et perdu-
cat nos ad gaudia
paradisi. Amen.

Ad tertiam.

Deus in ad-
iutorium me-
um intende.

Domine ad adiu-
uandum me festina

Gloria patri et fi-
lio: et spiritui san-
cto.

Sicut erat in prin-
cipio: et nunc et se-
per et in secula se-
culorum. Amen.

Hymnus.

Ent crea-
tor spiritus
mentes tuorum vi-
sita: imple super-
na gratia, que tu
creasti pectora.

Rememto salutis
auctor quod nostri
quoddam corporis
ex illibata virgi-

ne nascendo forma
cumpseris

Gloria tibi domi
ne qui nat⁹ es de
virgine, cum pa
tre & scto spiritu
in sempiterna se
cula. Amen.

Ant. Qui natus.

Psalmus cxi.

Addum cum
tribularer
clamant et exaudi
uit me.

Dñe libera ani
mā meā a labiis
iniquis, et a lin
gua dolosa.

Quid detur tibi
aut quid appona
tur tibi: ad linguā
dolosam.

Agitte potētis
acute cum carbo
nib⁹ desolatoris.

Dei mihi q³ inco
lat⁹ me⁹ plōgat⁹
est habitauit cū ha
bitantibus cedar
multū incola fuit
anima mea.

Quā hīs q³ oderūt
pacē erā pacific⁹
cū loq³bar illis im
pugnabāt me gra
tis.

Gloria patri. **℣.**
Sicut erat in. **℣.**

Houtes.

tokest vpon the our frayle na
ture. **O** loz⁹ to the lozd of mygh
tes most **T**hat of a virgyn chaste
was boze **G**loz⁹ to the father
and the holy ghost **T**o them be
praysyng for euermore **S**obeit.

Ant. **W**han thou wast bozne.

The. cxi. psalme.

I Cryed vnto y^e lozd whan
I was in trouble: and he
harde me **O** lozde dely
uer my soule from lyenge lyp
pes: and a deceptfull tonge.

What may be gyuen the, or
what may be layd agaynste the
to a disceptfull tonge.

The
Sharpe arrowes of the myghtye:
with hote sparkelyng coles.

Who is me, for myrestyng place
is prolonged. **I** haue dwelled
with the inhabitantes of Cedar
my soule was longe in exyle.

I was peasible with them that
hated peace, whanne **I** spake
vnto them they assaulted me
causeles. **O** loz⁹ be to the fa.

As it was in y^e begynnyng. **℣.**

Hours.

The. ccc. psalme.

Lyfted vp myne eyes in
to the hylles from whens
helpe ſhal come vnto me
My helpe commeth from the
Lorde, that made heauen and
earth. He ſhall nat ſuffre thy
foote to ſlyppe: neyther ſhall he
that kepeth the fall in to a ſlom
bze. No he ſhall neyther fall a
ſlepe noz ſlombze whiche kepeth
Iſraell. The Lorde kepeth the
the Lorde is thy defence: moze
than thy ryght hande. The ſon
ſhall nat burne the by day: noz
the moone by nyght. The Lorde
kepeth the from all euyll: the
Lorde kepeth eyn thy ſoule.

The lorde kepeth thy goynge
in and goynge out: from this
tyme forth a euermoze. O lorde
be to the father. As it was. &c.

The. ccc. psalme.

Reioyſed i thoſe thynges
that were ſayde vnto me
we ſhal go in to the Lorde
s house. Our fete were ſtan:
C. i.

Sol. ccc. i.

Psalm 130. ccc.

Euani oculos
meos in
montes: vnde be
niet auxilium mihi.

Auxilium meum
a dño: qui fecit ce
lum et terram.

Dñs det in cōmo
tionem pedem tuum
neqz dormitet qui
custodit te.

Ecce non dormi
tabit neqz dormiet
q̄ custodit iſrael.

Dñs custodit te,
dñs p̄tectio tua ſu
per manum dexte
ram tuam.

Per diem ſol nō
b̄iet te: neqz luna
per noctem.

Dñs custodit te
ab omni malo cus
todiat animā tuā
am dominus.

Dñs custodiat
introitū tuū & exi
tum tuum: ex hoc
nunc et vſqz in ſe
culum.

Gloria patri. &c.

Sicut erat in. &c.

Psalmus. ccc.

Estat? ſum
i his q̄ dicta
ſunt mihi: in do
mum dñi ibimus.

Stantes erāt pe

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des nri i atris tu
is hierusalem.

Ierusalem que
edificatur vt ciui-
tas cui⁹ pticipa-
tio ei⁹ in idipsum

Illuc enim ascen-
derunt tribus tri-
bus dni testimo-
nium israel ad con-
sistendum noi dni.

Quia illic sedent
sedes i iudicio: se-
des sup domu da-
uid. Rogate que
ad pacem sunt hie-
rusale: et abundan-
tia diligentib⁹ te.

Fiat pax in vir-
tute tue: et abundan-
tia in turribus tu-
is.

Propter fratres
meos et proximos
meos: loquebar
pacem de te.

Propter domum
dni dei nri: quasi
boni tibi Gloria
patri et filio: et spi-
ritui sancto.

Sicut erat in pri-
cipio et nunc et se-
per: et in secula se-
culorum. Amen.

Antiphona

Quando natus es
ineffabiliter ex vi-
rgine maria tunc
implete sunt scrip-
ture sicut pluuia

Houres.

dyng in thy gates: **O** Jerusa-
lem. **I**erusalem, whiche is buyl-
ded lyke a ctyte: whose pertici-
pacion is within it selfe. **F**or
thyther ascēdyd the trybes euē þ
trybes of the lordē þ testymony
of Israell to acknowledge the
lordes name. **F**or there sat the
sytters in iugemēt, euyñ þ seate
of the house of Dauid. **P**raye
ye for the peace of Jerusalem: &
they shall haue plenty that loue
the. **L**et peace be made through
thy vertue and plenteousnes in
thy houses. **F**or my brothers &
kynredes sake: **I** prayed peace
for the. **F**or the house of oure
Lorde God: **I** besought good
thynges for the. **G**lozy be to the
father to the sonne and to the
holy ghost. **A**s it was in the be-
gynnyng as it is now & euer
shalbe **S**o be it. *The anthemie.*
Whan thou wast borne of the
virgyn Mary, by an vnspēakea-
ble meane, than were the scrip-
tures fulfilled, for thou dydest

Houres.

ascende euyn lyke wyse as the
ayne dyd in to þe floudes of Ge
eon, for the saluacyō of man.
ynde we prayse the lord god

The Chapter.

A Rom the begynnyng, &
before the worlde was
I created, & shal neuer
fayle vnto þe worlde þe is to come
and I haue ministred before
hym, in an holy habytocyon.

Thankesbe to god *Let vs pray*

O Raunte (we beseeche the
lord god) that thy ser
uantes may enioye con
tinuall helth of body and soule
and throughe the gracypous in
tercessyon of the virgyn thy mo
ther, that we may be delyuered
from this present heuynes: and
to haue fructiō of eternall glad
nes. By Chyste our lord.

Blesse we the lord. Thanke we
god. **The iii houre of þe crosse**

A Boute thre houres af
ter the son gan sprynge
Al the Jewes crye, Je
C. ii.

Fol. ccc. iiii.

in bellus descendit
sti, ut saluum fac
ceres gen⁹ huma
num, te laudam⁹
deus noster.

Capitulum.

A B initio et
ante secula
creata sum & usque
ad futurū seculū
non desinam, et in
habitatione sancta
coram ipso mini
strauit. Deo grās.

Oremus.

O mne nōs
famulos tu
os quesumus dñe
deus ppetua mē
tis et corporis sa
lute gaudere: et
gloriosa beate ma
rie semper vlegi
nis intercessione
a presenti liberari
tristitia, et eterna
pfrui letitia. Per
christum dominū
nostrū. Benedica
mus domino Deo
gratias.

**Ad tertiam de
cruce.**

O mne nōs
mitant hora
tertiarum.

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Illulus induitae
veste purpurarū.

Caput eius pun-
gitur corona spi-
narum.

Crucē portat hu-
meris ad locū pe-
narum.

Versus. Adora-
mus te chris̄te et
benedicimus tibi.
Responso. Quia
per sanctā crucē
tuā redemisti mū-
dum.

Oratione

Omn̄e les-
u chris̄te fi-
li dei p̄ne pas-
sionem crucem et
mortem tuā inter
iudiciū tuum et
animas n̄as nūc
et in hora mortis
nostre, et largiri
digneris viuis mi-
sericordiā ⁊ gr̄am
defunctis veniam
et requiē, ecclesie
tuę sanctę pacem
et concordia, et no-
bis peccat̄ib⁹ vi-
tam et gloriā sem-
piternam. Qui vi-
uis et regnas cū
patre in vnitate
sp̄itus s̄cti de⁹

Houres.

su to crucify And in scozne they
hym clothed with purple clo-
thyng. And in steade of a crown
on hys hedde they tye. A crown
of thorne, that prycked cruelly
And ladde hym forth to þ place
where he dyed. with a greate
howge crosse on hys shulders
layed. **The versycle,** we wor-
shyp the Chryst with prayse and
benediction. **The answer.**

For thou redemest the worlde
fro al afflyction. **The prayer**

Iorde Jesu Chryste, son
of the lyuynge god, set
thyne holy passyō crosse
and death betwene thy iudge-
ment and our soules, both now
and at the houre of deathe. And
moreouer vouchefafe to graunt
vnto the lyuynge mercy ⁊ grace
to the deade pardon and reste
to thy holy Church, peace and
cōcorde and to vs poore sinners
lyfe ⁊ ioye euerlastyng. which
lyuest ⁊ reygnest god with the
father and the holy ghost world

Houres.

without ende. So be it: The
glorious passyon of our lord
Jesu Chyste delyuer vs from
sorrowfull heuynes and brynge
vs to the ioyes of paradysse. So
be it. ¶ The fyrte houre.



O God bende
thy selfe into
my helpe. I orde
hast the to helpe
me. O loy be to y
father to the sonne
and to y holy ghost

As it was in y begynnyng as
it is now & euer shalbe So be it
Praise ye the Lorde.

The hymne.

Ome holy ghost, o crea
tor eternal In our myn
des to make visitacion And ful
fyll thou with grace supernall
Our hertes that be of thy crea
cion. Remembre lorde, autho
r of saluacion That somtyme of
a virgin pure Without helpe
of mannes operacion Thou to
kest vpon the our frayle nature

¶.iii.

Fol. rrrb.

Per omnia secul
la seculorū. Amen
Gloriosa passio
domini nostri ie
su xpi erua tnosa
doloze tristi et pee
ducat nos ad gau
dia paradisi. Añ.

¶.i. Coram.

Eus in ad
iutoriu me
um intende.

Domine ad adia
uandū me festina

Gloria patri & fi
lio et spiritui san
cto.

Sicut erat in pñ
cipio et nūc & sem
per: et in secula se
culorum. Amen.
Alleluya.

¶.i. mms.

Eni crea
tor spiritus
mentes tuorū vi
sita imple super
na gratia, que tu
creasti pectora.

Memeto salutis
auctoꝝ quod nē
quōdam corporis
ex illibata virgi
ne, nascēdo formā
sumpseris.

Illulus induitue
beste purpurarū.

Caput eius pun-
gitur corona spi-
narum.

Crucē portat hu-
meris ad locū pe-
narum.

Versus. Adora-
mus te chrisste et
benedicimus tibi.

Responsio. Quia
per sanctā crucē
tuā redemisti mū-
dum.

Oratio.
Omnis le-
xi chrisste fi-
li dei tui pone pas-
sionem crucem et
mortem tuā inter
iudicium tuum et
animas nōas nūc
et in hora mortis
nostre, et largiri
digneris vīvis mi-
sericordiā et grām
defunctis veniam
et requiē, ecclesie
tue sancte pacem
et concordia, et no-
bis peccatōib⁹ vi-
tam et gloriā sem-
piternam. Qui vt
uis et regnas cū
patre in vnitāte
spiritus sancti de⁹

Houres.

su to crucify And in scozne they
hym clothed with purple clo-
thyng. And in steade of a crown
on hys hedde they tye. A crown
of thorne, that prycked cruelly
And ladde hym forth to þ place
where he dyed. with a greate
howge crosse on hys shulders
layed. **C** The versicle. We wo-
shyp the Chryst with prayse and
benediction. **C** The answer.

For thou redemest the worlde
fro al afflyction. **C** The prayer

In Ode Jesu Chryste, son
of the lyuynge god, set
thyne holy passyō crosse
and death betwene thy iudge-
ment and our soules, both now
and at the houre of Deathe. And
moreouer vouchefafe to graunt
vnto the lyuynge mercy & grace
to the deade pardon and reste
to thy holy Churche, peace and
cōcorde and to vs pooze sinners
lyfe & ioye euerlastyng. which
lyuest & reygnest god with the
father and the holy ghost world

Houres.

without end. So be it: **T**he
glorious passion of our lord
Jesu Chryste delpyer vs from
sorrowfull heuyenes and brynge
vs to the ioyes of paradysse. So
be it. **T**he syxte houre.



O God bende
thy selfe into
my helpe. **L**orde
hast the to helpe
me. **G**lorie be to y
father to the sonne
and to y holy ghost

As it was in y begynnyng as
it is now & euer shalbe So be it
Praise ye the Lorde.

The hymne.

Ome holy ghost, o crea
tor eternal In our myn
des to make visitacion And ful
fyll thou with grace supernall
Our hertes that be of thy crea
cion. Remembre lorde, autho
r of saluacion That somtyme of
a virgin pure Without helpe
of mannes operacion Thou to
kest vpon the our frayle nature

C. iii.

Fol. xxxv.

Per omnia secul
la seculorū. Amen
Gloriosa passio
domini nostri ie
su xpi erua nos a
doloze tristi et per
durat nos ad gau
dia paradisi. Am.

Cor. am.

Eus in ad
iutoriu me
um intende.

Domine ad adia
uandū me festina

Gloria patri & fi
lio et spiritui san
cto.

Sicut erat in p
cipio et nūc & sem
per: et in secula se
culorum. Amen.
Alleluia.

Carmen.

Eni crea
tor spiritus
mentes tuorū vi
sita imple super
na gratia, que tu
creasti pectora.

Memeto salutis
auctoꝝ quod nūc
quōdam corporis
ex illibata virgi
ne, nascēdo formā
sumpseris.

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Gloria tibi domi-
ne, qui nat⁹ es de
virgine, cū patre
et sancto spiritu,
in sempiterna se-
cula. Amen.

Antiphona.
Rubum quem:

Psalmus. cxxii.

Ad te leuant
oculos meos
qui habitas in
celis.

Ecce sicut oculi
seruorum in mani-
bus dñorum suorum

Sicut oculi ancil-
le in manibus dñe
sue: ita oculi nři
ad dñm deū nřm,
donec misereatur
nostri.

Miserere nostri
domine miserere
nostri: qz multum
repleti sumus de
spectatione.

Quia multum re-
pleta est aīa nřa
opprobriū abun-
dantibus et despe-
ratio superbis.

Gloria patri. *ac.*

Sicut erat in. *ac.*

Psalmus. cxxiii.

Dixi qz dñs
erat i nobis
dicat nunc israel:

Houres.

Gloria to the lord of myghtes
mooste That of a virgyn chast
was boze Glory to the father &
the holy ghost To them be pray-
syng for euermore.

AntHEME. The busche.

The. cxxii. psalme.

Anto the haue I lyfte vp
myne eyes o god: which
inhabitest the heuens. Eupn
lyke as the eyes of seruauntes
wayte at the handes of theyr
maysters. **A**s y eyes of a hand-
mayden be vpon her maysters:
eupn so be our eyes vpon our
lord god, vntyll he haue mercy
on vs **H**aue mercy on vs o lord
haue mercy on vs for we are
fulfylled with much contempte
Eoz our soule is fylled very
muche: beyng scorned of the
ryche, & despyed of the proude
Gloria be to the father. *ac.* **A**s
it was in the begynnyng. *ac.*

The. cxxiii.

Excepte the lord had bene
amonge vs (let Israell

Houres.

now speake) except the lord had bene amonge vs. **W**han meurose agaynst vs peradventure they myghte haue swallowed vs bp quicke **W**han they? furie was great agaynst vs peradventure water moughte haue suped vs bp. **O**ur soule hath passed ouer a ryuer: our soule peradventure myght haue passed ouer a water intollerable. **B**lessyd be the lord, whiche hathe nat sufferyd vs to be caught with they? teth **O**ur soule hath bene delyuered euen as a spacowe from þ foulers snare. **T**he snare is wone out: and we are delyuered. **O**ur soule consisteth in the name of the lord: whiche made heuen & earthe. **G**lorie be to the fa. ac.

The. cxxiii. psalme.

They that truste in the lord as a mountayne of Syon. he shal neuer be moned, whiche inhabiteth Ierusalem **M**ountayns are in the circypte of it: and the lord is in **E. iiii.**

Fol. cxxvi.

nisi quia dñs erat in nobis.

Cum exurgeret homines i nos forte viuos deglutissent nos.

Cu irasceretur furor eorū in nos forsitan aqua absorbuisset nos.

Mortente pertrāsīuit aīn nra forsitan ptransisset aīa nostra: aqua intolerabilem.

Fidit? dñs q nō dedit nos: i captione: dentibus eorū

Ia nostra sicut passer erepta est de laqueo venantium

Aque? z tritus est: et nos liberati sumus. **A**diutorium nostrū in nomine dñi qui fecit celum et terram.

Gloria patri. ac.

Psalmus. cxxiii.

Qui cōfidāt in dño sicut mons Sion: non cōmebitur in eternum: qui habitat in hierusalem

Circūdātes in circuitu eius: et dñs in

circuite ppli sui
ex hoc nunc & vsq[ue]
in seculum.

Quia non relin-
quet dñs virgam
peccatoru sup sor-
te iustoru: vt non
extendant iusti ad
iniquitate manus
suas.

Benefac dñe bo-
nis & rectus corde
Declinantes au-
tem in obligatio-
nes adducet dñs
cum operantibus
iniquitatem: pax
super israel.

Gloria patri. &c.
Sicut erat in. &c.

Cantiphona.
Rubum quem vi-
derat moyses in-
cōbustu cōserua-
tū, agnouim⁹ tuā
laudabilem virgi-
nitatē: dei genitricis
intercede pro no-
bis. *Psalm.*

Concede nos
famulos tuos
q̄s domine de-
perpetua mētis &
corporis salute gau-
dere: & gl'osa bea-
te marie semp vir-
ginis intercessiōe
& presēti liberari
tristitia et eterna

Hours.

the circuite of hys people from
this tyme forth and euermore.

For the lord shall nat leaue þ
rodde of synners vpon þ lot of
the iust: lest þ iust shuld extende
theyr handes vnto synne. **D**o
well (o lord) to the good & vp-
ryght in herte. **B**ut those that
swaue, the lord shall bynge
into bondes with them þ worke
wpyckednes peace be vpon Is-
raell. **O** lord be to the father. &c.

As it was. &c. **[The anthem]**
The busshie that Moyses sawe
preserued from burnynge (whā
it was vpon a lyght fyre) dyd
signifie to vs thy moste comen-
dable virginite goddes mother
praye for vs. **Let vs pray**

O haunte (we beseehe the
lord god) that thy ser-
uautes may enioye con-
tinuall helth of body and soule
and throughe the gracious in-
tercession of the virgyn thy mo-
ther, that we may be delyuered
from this present heynnes, and

Hours.

to haue fructio of eternal glade
nes. By Christ our lord. So.

Blesse we y lord Thake we god

The syrte houre of the crosse

At the syrte houre spyn-
gynge before the myd-
dape. Jesu hand and

foote, to the Crosse they nayled

with the shamefullst deathe

that they contrpye may. And in

dispyte, bytwene two theues

hym hanged. Whan that they

thought for payne, that he thur-

sted. His thurste for to quenche

they proffered hym gall. This

lambe so illuded boughte oure

synues all. **T**he versicle, We

worshyp the Christ, with prayse

& benediction. **T**he answer.

For thou redemydest the world

from all affliction. **T**he prayer

Ourde Jesu Christe son

of the lyupnge god, set

thyne holy passyō crosse

and deathe betwene thy iudge-

ment and our soules, both now

and at the houre of deathe. And

E. v.

Fol. xxxviii.

perfrui letitia. Per
xpm dominum no-
strum Amen.

Benedicam⁹ dñs
Deo gratias.

Cad sextam de
cruce.

Hic sexta la-
sus est cruci
conclauatus.

Atq; cum latroni-
bus pendens depu-
ratus.

Die tormentis si-
tiens felle satura-
tus.

Agnus crimen dis-
luit sic iudificat⁹.

Vers⁹. Adoramus
te xpe et benedici-
mus tibi. **Respo.**
Quia per sanctā
crucem tuam rede-
misti mundum.

Oratio.

Omnis iesu
christe fi-
li dei uiui pōne pas-
sionem, crucem et
mortem tuā inter
iudicium tuum et
animas nōas nūc
et in hora mortis

Liturgy

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nostre: et largiri
 digneris uiuis mi
 sericordiam et gratiam
 defunctis veniam et
 requiem ecclesie tue
 sancte pacem et con
 cordiam et nobis
 peccatoribus uitam
 et gloriam sempiter
 nam. Qui uiuis et
 regnas cum patre
 in unitate spiritus
 sancti deus. Per.
 Gloriosa passio
 domini nostri iesu
 xpi eruat nos a do
 lore tristi et perdu
 cat nos ad gaudia
 paradisi. Amen.

Ad nomen de
 uerba maria.

Deus in ad
 iutorium me
 um intende.
 Domine ad adiu
 uandum me festina
 Gloria patri et fi
 lio: et spiritui san
 cto.
 Sicut erat in prin
 cipio: et nunc et se
 per et in secula se
 culorum. Amen.

Hymnus.
 Qui crea
 tor spiritus
 mentes tuorum ut:

Houres:

more other bouchesafe to graunt
 vnto the lyupng mercy and grace
 to the deade, pardon and rest to
 the holy Church, peace and con
 corde, and to vs pooze synners
 lyfe and ioye euerlastyng. Which
 lyuest and reynest god with the
 father, and the holy ghost, world
 without ende. So be it. The
 gloryous passion of our lord Je
 su Christe, delyuer vs from so
 rowfull heuynes, and byyng vs
 to þ ioyes of Paradyse. So be it

The nygthe houre
 of our Lady.



God bende thy selfe
 into my helpe. Lord
 hast the to helpe me.
 Glory be to þ father
 to the son and to the holy ghost.
 As it was in the begynnynge,
 as it is now and euer shalbe. So
 be it. Prayse ye the lord.

The hymne

Ome holy ghoste, o cre
 ator eternal In our myn
 des to make visitacion

Houres.

And fulfyll thou with grace super-
nall Our hertes that be of
thy creacion. Remenibre lord
authoꝝ of saluaciō That some
tyme of a virgin pure Without
helpe of mānes operaciō. Thou
tokest vpon the our frayle na-
ture. Gloꝝy to the lord of mygh-
tes most That of a virgynchast
was boꝝe Gloꝝy to the father
and the holy ghost To them be
praysyng foꝝ euermore So be it.

Antp. The rote of Jesse.

Chc. cxxv. **Psalme.**

Whan the lord turned
the captiuite of Syō
we were made glad.

W han was our mouth fulfyl-
led with myꝝthe: and our tonge
with ioyfulnes W han shal they
say among the gentyls the lord
hathe done greatly foꝝ them.

W he lord hath done greatly foꝝ
vs: we are made ioyfull. W ord
conuert our captiuite: as a ry-
uer in the Southe. W hey that
sowe with teares: shall reape

Fol. cxxviii.

*lita: imple super-
na gratia, que tu
creasti pectora.*

Memeto salutis
auctoꝝ quod nostri
quōdam corporis
ex illibata virgi-
ne nascēdo formā
sumpsisti.

Gloria tibi domi-
ne qui natus es de
virgine, cum pa-
tre et sancto spi-
ritu in sempiter-
na secula. Amen.

Cantiphona.
Germinauit.

Psalmus. cxxv.

In conuertēdo
dñs captiuita-
tē sion: facti su-
mus sicut solati.

Tunc repletū est
gaudio os nostrū
& lingua nostra ex-
ultatione.

Tunc dicent in-
ter gentes: magni-
ficauit dñs facere
cum eis.

Magnificauit do-
minus facere no-
biscū facti sumus
letantes.

Conuertere dñe
captiuitatē nrā: sicut
torrens austro

Qui semināt in
lacrimis i exulta-

tionem metent.

Eantes ibant et
Elebant: mittentes
Semina sua.

Venientes autē
venient cum exul-
tatione portantes
manipulos suos.

Gloria patri. sc.

Sicut erat in. sc.

Psalmus. cxxvi.

Nisi dñs edi-
ficauerit do-
mū in vanum la-
borauerunt qui e-
dificant eā.

Nisi dñs custodi-
erit ciuitatē: fru-
stra vigilat qui cu-
stodit eā. **V**anū
est vobis ate lucē
surgere: surgite
postq̄ sederitis q̄
manducatis panē
doloris.

Quā dederit dile-
ctis suis sōnum:
ecce hereditas dñi
filiis mercedis fructus
ventris.

Sicut sagitte in
manu potētis ita
filiis excussorum.

Ratus vir q̄ im-
pleuit desiderium
suum ex ipsis: nō
confundetur cū lo-
quetur inimicis
suis in porta.

Gloria patri. sc.

Sicut erat in. sc.

Houres.

with gladnes. **T**hey goynge
forthe wente and wepte: castyng
they? sedes. **B**ut comynge a-
gayne they shal come with ioye
bearynge they? handes full of
corne. **G**lorie be. **A**s it. **A**c.

The. cxxvi. Psalme.

Onles the **l**orde haue buyl-
ded the house they haue la-
bored in bayn which buylded it

Onles the **l**orde haue kepte the
cypse he hath watched in bayne
that kepte it. **I**t is in bayne for
you to ryse before y^e lyght: aryse
after your syttinge ye that eate
the bzeade of laboure. **W**han
he hath gyuen slepe to his welbe-
loued: lo the herytage of y^e **l**orde
is chyldzen, the rewarde is the
fruyte of the wombe. **A**s arro-
wes in the hand of the myghty
so be the chyldzen of synners.

Blessed is that man, whiche
fulfyllcd his desyre of them: he
shall nat be confounded whan
he shal speake to his enmyes in
the gate. **G**lorie. **A**s it. **A**c.

Hours.

The. cxxvii. psalme.

Blessed be all that feare y
lozd. whiche walke in his
wayes. For thou shalt eate the
laboures of thyne handes: thou
shalte be blessed, and well shalt
thou be. Thy wyfe shalbe as a
plentuous vyne: in the sydes of
thyne house. Thy sonnes lyke
the plantes of Olyue trees all
about thy table. To, thus shal
a man be blessed, which feareth
the lozde. The lozde of Syon
blesse the: and thou shalt se the
gooddes of Jerusalem, all the
dayes of thy lyfe. And thou
shalt see the chyldren of thy chyl
dren and peace vpon Israell.

Glozy be to. *sc.* As it was. *sc.*

Anty. The rote of Jesse hath
borne buddes: a sterre is rysen
out of the house of iacob a vir
gyn hath borne the sauyour of
y world: we praise the lozd god.

The Chapter.

And I haue planted my
rote in an honozablen

Fol. cxxix.

Psalmus. cxxvii.

Beatī oēs q
timēt domi
num q ambulat
in vīs eius.

Labores manuū
tuarū q mandu
cabis/ beat⁹ es et
bene tibi erit.

Proxitus sicut vi
tis abundās: in la
terib⁹ dom⁹ tus.

Fili tui sicut
nouelle oluarū in
circuite mēse tue.

Ece sic bñdices
homo: qui timet
dominum.

Bñdicat tibi do
minus ex Syon/ q
videas bona Hieru
salem/ oibus die
bus vite tue.

Et videas filios
filiorū tuorū:
pacem sup israel.

Gloria patri. *sc.*

Sicut erat in. *sc.*

Antiphona.

Germīnauit ra
dic Jesse orta est
stella ex Jacob/ q
go peperit salua
torem te laudam⁹
deus noster.

Capitulum.

Et radicaui
in ppro ho
norificato et in

partes dei mei he
reditas illius & in
plentudine san-
ctorum delectio mea
Deo gratias.

Oratio.

Omnede nos
famulos tuos
que domine de
perpetua mentis &
corporis salute gau-
dere: et gloriosa bea-
te marie semper vir-
ginis intercessione
a presenti liberari
tristitia et eterna
perfrui letitia Per
christum dominum no-
strum. Amen.

**Ad nonam de
cruce.**

Hora nona do-
minus iesus
expiravit.

Heli clamans spi-
ritum patri com-
mendavit.

Latus eius lancea
miles perforavit.

Terra tunc con-
tremuit: et sol ab-
scuravit.

Houres.

cyon, whose enheritaunce is in
the partes of my god, & among
the company of sayntes is my
taryenge. Thankes be to god.

The prayer.

O Raunte, we beseche the
lord god & thy seruavan-
tes may enioye continu-
al healthe of body & soule. And
thzough the gracypous interces-
sion of the blessyd virgin Ma-
ry, that we maye be delyuered
from this present heuynes. and
to haue the fruition of eternall
gladnes. By Chryste oure lorde
So be it.

The nynth houres of y^e crosse.

O Ur mercyfull Lord Jesu
goddes sonne. Callynge
vnto his father almyghty. yel-
ded vpon his soule. And ful vpon
none The spirite departed that
blessed body. The sonne wared
darke, & earth quoke wonderfly
Greate merueylous thynges to
beholde and heare. And yet a
knyght perced his harte with a

Howes.

speare. The versycle. We wor-
shipp the Chyrste with prayse &
benediction. ¶ The answer.

For thou redempdest the world
fro al afflyction. ¶ The prayer

I O Lord Jesu Christ, sonne
of the lyuyng god, set
thyne holy passio crosse,
and deathe betwene thy iudge-
ment and our soules, both now,
and at the houre of deathe. And
moreouer bouchesafe to graunt
vnto þ lyuyng, mercy and grace
to the deade, pardon and rest, to
thy holy Churche, peace & con-
corde, and to vs poore synners,
lyfe & ioye euerlastyng. Which
lyuest and reignest god with the
father, and the holy ghost world
without ende. So be it. The
glozyous passion of our lord
Jesu Chyrste, delyuer vs from
sorrowfull heuynes, and bynge
vs to the ioyes of Paradyse.
So be it.

¶ Cuyntonge of
our Lady.

Fol. xl.

¶ Vers. Adoramus
te chyrste & benedi-
cimus tibi.

¶ Responsorium.

Quia per sanctā
crucem tuam rede-
misti mundū.

¶ Oratio.

Domine ie-
su chyrste, fi-
li dei vni p̄ne pas-
sionem crucem et
mortem tuā inter
iudicium tuum et
animas n̄as nūc
et in hora mortis
nostre: et largiri
digneris vniuersis mi-
sericordiā et gr̄as
defunctis veniam
et requiē ecclesia
tue sancte pacem
et concordia et no-
bis peccatorib⁹ vi-
tā et gloriam sem-
piternā. Qui vi-
uis et regnas cū
patre in vnitāte
spirit⁹ sancti de⁹.
Per omnia secu-
la seculorū. Amen
Gloriosa passio
domini nostri ie-
su xpi eruat nos a
doloris tristi et per-
ducat nos ad gau-
dia paradisi. Amē

¶ An. Vesp̄as
de beata maria.

Liturg

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Euphonia.

Deus in
adiuto-
riū meū
intende.

ne ad adiuuā-
dū me festina
loria patri & fi-
lio et spiritui scō
icut erat in pri-
cipio et nūc & sem-
per et in secula se-
culorum Amen.

Alleluia.

Antiphona.
Post partum.

Psalmus. ccc.

Erat? sum
i his q̄ dicta
sunt michi in do-
minū dñi ibimus.
Stantes erāt pe-
des nři i atriis tu-
is hierusalem.

Ierusalem que
edificatur vt ciui-
tas cui? pticipa-
tio ei? in idipsum
Illuc enim ascen-
derūt trib? trib?
dñi testimoniū is-
rael ad cōfitendū
noi dñi. Quia il-
lic sederūt sedes i
iudicio: sedes sup
domū dauid. Ro-
gate q̄ ad pacē sūt
hierusalem: et abū-
dātia diligētib? te



God bende thy selfe
into my helpe.

Horde haste the to
helpe me. O loꝝ be
to the father to the
sonne, & to the holy ghoſte **A**s
it was in the begynnynge as it
nowe and euer ſhalbe So be it

Prayſe ye the loꝝde.

AntHEME. After the byzth.

The. ccc. psalme.

IReioysed in thoſe thyn-
ges that were ſayde vnto
me we ſhall go in to the
Loꝝdes houſe. Our fete were
ſtandynge in thy gates: O Je-
ruſalē. Ieruſalem which is buyl-
ded lyke a cypre: whose partici-
pacyon is within it ſelfe. **H**oꝝ
thyther ascendyd the trybes, e-
uyn ytrybes of the Loꝝd y testi-
mony of Iſrael to acknow-
ledge the loꝝdes name. **H**oꝝ
there ſatte the ſytters in iudge-
menteuyn the ſeate of the houſe
of Dauid. Pray ye foꝝ y peace
of Ieruſalem, and they ſhall

Euphrong.

haue plenty that loue the. **L**et
peace be made through thy ver-
tue & plenteousnes in thy hou-
ses. **F**or my brothers and kyn-
redes sakes: I prayed peace for
the. **F**or the house of our Lord
God I besought good thynges
for the. **G**lorie be, &c. **A**s it, &c.

The. cxvii. Psalm

Alto the haue I lyfte vp
myne eyes o god: which
inhabitest the heuens. **E**uyn
lyke as the eyes of seruauntes
wayte at the handes of theyr
maysters. **A**s þe eyes of a hand
mayden be vpon her maysters:
euyn so be our eyes vpon our
lorde god, butyll he haue mercy
on vs **H**aue mercy on vs o lord
haue mercy on vs for we are
fulfylled with much contempte
For our soule is fylled very
muche: beyng scozned of the
ryche, & despyled of the proude
Glorie be to the father. **A**
It was in the begynnyng, &c.

The xxiii. psalme.

東山

Fol. xli.

ſat pax in vic-
tute tua: ⁊ abūda-
tia in turribus tu-
is.

**13. Iopter fratres
meos et proximos
meos : loquebar
pacem de te.**

propter domum
dñi dei nr̃i: q̃ciud
bona tibi.

lozia patri. etc.

De salinis. exsit.

H De te leuauſ
oculos me-
os qui habitas in
celis.

Ecce sicut oculi
seruorum in manibus
domini suorum

Sicut oculi ancill
le in manibus dñe
sue: ita oculi nři
ad dñm deū nřm,
donec misereatur
nostrī.

Miserere nostri
domine miserere
nostri: q̃ multum
repleti sumus de
spectatione.

Quia multum repleta est aīa nra opprobriū abundantibus et despectio superbis.

gloria patri.

Et erat in. 10.
10. Calmus. exult.

Liturgy.

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Dicit qz dñs
erat i nobis
dicit nunc israel:
nisi quia dñs erat
in nobis.

Cum exurgeret
homines i nos for
te viuos deglutis
sent nos.

Quā trāsceretur
furo: eorū in nos
forsitan aqua ab
sorbuisset nos.

Correntē pertrā
si: it aīn nra forsi
tan ptraisset aīa
nostra: aqua intol
lerabilem.

Bñs dñs qd nō
derit nos: i captio
ne: dentibus eorū

Aīa nostra sicut
pater erepta est
de laqueo venantiū

Iaque? pteritus
est: et nos liberati
sumus. **A**d iuro
rium nostrū in no
mine dñi qui fecit
celum et terram.

Gloria patri. ⁊

Per. I. m. s. c. c. l. l. l. l.

Quā cōstabit
in dño sicut
mons Sion: non
cōmouebit in eter
num: qui habitat
in hierusalem.

Euphronge.

Excepte the lord had bene
amonge vs (let Israell
now speake) except the lord had
bene amonge vs. **W**han men
rose agaynst vs peradventure they
myghte haue swallowed vs vp
quycke **W**han they? furie was
great agaynst vs peradventure
water moughte haue suped vs
vp. **O**ur soule hath passed ouer
a ryuer: our soule peradventure
myght haue passed ouer a wa
ter intollerable. **B**lessyd be the
lord, whiche hathe nat sufferyd
vs to be caught with they? teth
Our soule hath bene delyuered
euen as a sparowe from y? fou
lers snare. **T**he snare is worne
out: and we are delyuered. **O**ur
soule consisteth in the name of
the lord: whiche made heuen &
earthe. **G**lorp be to the fa. ⁊c.

The. cxxiij. psalme.

They that truste in the
lord as a mountayne
of Syon. he shal neuer
be moned, whiche inhabiteth Je

Euphonge.

rusalem **M**ountayns are in the
circuite of it: and the lord is in
the circuite of hys people from
this tyme forth and euermore.

For the lord shall nat leaue y
rodde of synners vpon y lot of
the iust: lest y iust shuld extende
theyr handes vnto synne. **D**o
well (o lord) to the good & vp-
ryght in herte. **B**ut those that
swaue, the Lord shall bynge
into bondes with them y worke
wyckednes peace be vpon Is-
raell. **G**lorie be to the father. **It.**

As it was in y begynnyng. **It.**

The. ccc. Psalm.

Whan the lord turned
the captiuite of Syo
we were made glad.

Whan was our mouth fulfyl-
led with myrthe: and our tonge
with ioyfulnes **W**han shal they
say among the gentyls the lord
hathe done greatly for them.

The lord hath done greatly for
vs: we are made ioyfull. **L**ord
conuert our captiuite: as a ry-

It. ii.

Fol. xlii.

Motes in circuitu
tui eius et dñs in
circuitu ppli sui
ex hoc nunc & usque
in seculum.

Quia non relin-
quet dñs virgam
peccatoru sup sor-
te iustoru: vt non
extendant iusti ad
iniquitate manus
suas.

Benefac dñe bo-
nis & rectus corde
Declinantes au-
tem in obligatio-
nes adducet dñs
cum operantibus
iniquitatem: pax
super israel.

Gloria patri.

Psalmus. ccc.

Ruertedo
dñs captiui-
tate sion: facti su-
mus sicut scolari.
Tunc repletu est
gaudio os nostru
& lingua nostra ex-
ultatione.

Tunc dicent in-
ter gentes: magni-
ficauit dñs facere
cum eis.

Magnificauit do-
minus facere no-
biscu facti sumus
letantes.

Conuertere dñe
captiuitate nra sicut
aut torresi auctro

cut torres i austro
Qui seminat in
lachrimis i exulta
tione metent.

Euntes sbant et
flebant: mittetes
semina sua.

Venientes autē
venient cum exul
tatione portantes
manipulos suos.

Gloria patri. *et*
Antiphona. Post
partum virgo per
mansisti. Dei ge
nitrix intercede p
nobis.

Offus. Diffusa est
grā in labiis tuis
Respon. Propte
rea benedixit te
deus in eternū.

In. Sancta maria.

Canticū beate
Marie.

Magnificat:
Māia meadūz
Et exultavit spi
ritus meus in deo
salutari meo.

Quia respexit hu
militatem ancille
sue: ecce cū ex hoc
beatam me dicent
oēs generationes

Quia fecit mihi
magna qui potēs
est: et sanctum no
men eius.

Et misericordia eius a p

Euphonge:

uer in the Southe. They that
sowe with teares: shall reape
with gladnes. They goynge
forthe wente and wepte: castyng
theyr sedes. But comynge a
gayne they shal come with ioye
bearynge theyr handes full of
corne. O lord be. **The antym**
After thy byrth virgin thou dyd
dest remayne Praye to y son to
saue vs fro payne. **The versy.**
Grace in thy visytage, encrea
seth euermore. **The answer.**
Thou haste bene blessed of god
therfore. **Anty.** Holy Mary.

The songe of our Lady.

My soule magnifyeth the
Lorde. And my spirite
hathe reioysed in god, my sauy
our. For he hathe looked on the
lowe degre of his handmayden
Beholde nowe from hensforth
shall all generations call me
Blessed For he that is myghty
hath done to me great thynges
and blessed is his name. And
his mercy is alwayes on them

Eynfonge

that feare hym: throughout all generations. **H**e hath shewed strength with his arme he hath scattered them that are proude in imagynacyon of theyr herres

He hath put downe the myghty from theyr seates: and hath exalted them of lowe degree.

He hath fylled the hungrye with good thynges, and hath sente awaye the ryche emptye.

He hath remembred mercye: and hath holpen his seruaunt Iesrael. **E**uen as he promysed to our fathers Abraham and to his sede for euer. **G**lorie be to þe father, to the sonne, and to the holy ghoſte. **A**s it was in the begynnyng, as it now, & euer

shalbe. **S**o be it. **L**et vs pray
Raunte (we beseeche the

O lord god) that thy seruantes may enioye continually all helth of body and soule and throughe the gracious intercession of the virgyn thy mother, that we may be deliuered

f.iii.

f. fol. xlii.

gente in pgenies
timentibus eum.

Hecit potentiam
in brachio suo dis-
persit superbos
mente cordis sui.

Deposuit poten-
tes de sede: et ex-
altauit humiles.

Esurientes im-
pleuit bonis: et di-
uites dimisit ina-
nes.

Suscepit isrl' pu-
erum suu' recorda-
tus mie sue.

Sicut locut' est
ad patres nostros
abraham & semini-
culus in secula.

Gloria patri et fi-
lio et spiritui scō

Sicut erat in pñ-
cipio et nūc & sem-
per et in secula se-
culorum Amen.

Oramus.

Oncede nos
famulos tu-
os q's domine de-
perpetua mētis &
corporis salute gau-
dere: & gl'iosa bea-
te marie semp vir-
ginis intercessiōe
a pñcti liberari

Liturgy

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tristitia et eterna
pfrui letitia. Per
xpm dominum no
strum Amen.
Benedicam⁹ dño
Deo gratias.

Ead vespere
de cruce.

De cruce de
ponit hora
vespertina.
Fortitudo latuit
in mente diuina.

Talem mortē su
bit vite medicina

Dei corona glie
iacuit supina.

Adoramus
te christe ⁊ benedi
cimus tibi.

Relationum.

Quia per sanctā
crucem tuam redē
disti mundum.

Oremus.

Domine iesu
christe fili
dei vltimū pōne pas
sionem crucem et
mortem tuā inter
iudicium tuum et
animas nōas nūc
et in hora mortis
nostre, et largiri
digneris vltis mi

Euphoniae.

from this present heuynes, and
to haue fructiō of eternal glad
nes. By Christ our lord. So.
Blesse we glōd Thāke we god

Euphonia of the holy crosse

He dede corps of Christ,
that blessed man. From
the crosse was losed, ⁊ taken a
waye At euphonia but alas
where was than. His crowne of
glōry, and greate strength that
day ful priuely within the god
hede it laye. yet wold he his cru
ell death suffre thus. The trew
medecyne of lyfe to bynge vs.

The Versicle.

Thyp the Christ with prayse and
benediction. **T**he answer.

For thou redemest the worlde
frō al afflyction. **L**et vs pray

Ode Jesu Christe, son
of the lyuyng god, set
thyne holy passyō crosse
and death betwene thy iudge
ment and our soules, both now
and at the houre of deathe. And
mozeouer vouchefafe to graunt

Comply.

Into the lypunge mercy & grace
 to the deade pardon and reſte
 to thy holy Church, peace and
 cōcorde and to vs pooze ſinners
 lyfe & lope euerlaſtyng. which
 lyeueſt & reygneſt god with the
 father and the holy ghoſt world
 withoute ende. So be it. The
 glorioꝝ paſſyon of our loꝝde
 Jeſu Chryſte delpyer vs from
 ſorowfull heuyneſſe and byrynge
 vs to the loꝝes of paradylſe. So
 be it.

The Complayne.



Conuerte vs (o god)
oure sauour. And
turne thy wꝛath a-
way from vs. O god
bende thy selfe into my helpe.
Hꝛde haste the to helpe me
Glorꝝ be to the father to yꝝ son
and to the holy ghoſte. As it
was in the begynnynge as it is
nowe and euer ſhalbe So be it

Prayse ye the lord.

Anthem. Epineom receiued.

The. xii. Psalm.

Fol. clxxx.

Sericordia et gratiam
 defunctis veniam
 et requiem, ecclesie
 tue sancte pacem
 et concordiam, et no-
 bis peccatoribus vi-
 tam et gloriam sem-
 piternam. Qui vi-
 uis et regnas cum
 patre in unitate
 spiritus sancti de-
 us per omnia secul-
 la seculorum. Amen

Gloriosa passio
domini nostri iesu
xpi eruat nos a
dolore tristi et per
ducatur nos ad gau
dia paradisi. Am.

Cad cōpletos:ū.

Agnus dei salutem
nostram.

**et averte trans
eam a nobis.**

Deus in adiutos
rū meū intende.

Dne ad adiuvā
dū me festina.

loria patri et fi
lio et spiritui scō

Sicut erat in p̄i
cipio, et nūc ⁊ sens

per et in secula se-
culorum Amen.

Alleluia.

Antiphons.

Respōsū accepit.

39161148.211.

Usquo do
mine obliui
feceris me in finē:
usquo auertis
faciē tuam a me.

Quādiu ponā cō
silia in aīa mea: do
loꝛē in coꝛde meo
per diem.

Usquo exulta
bitur inimic⁹ me⁹
super me: respice
et exaudi me dñe
deus meus.

Illumina oculos
meos ne bñq̃ ob
dormiam in morte
nequādo dicat iui
nicus meus pua
lū aduersus eū.

Qui tribulāt me
exultabunt si mo
tus fuero ego aut
in mīa tua spāui.

Exultabit coꝛ me
amī saluari tuo
cantabo dñō qui
bona tribuit mihi
et psallam nomi
ni dñi altissimi.

Gloria patri.
Sicut erat in.

psalmus cxi.

Iudica me de
us: discerne
causam meam de
gente non sancta
ab homine iniquo
et doloso erue me

Compiyn.

How longe loꝛde, wylte
thou forget me foꝛ euer
howe longe wylt thou
turne away thy face from me.

Howe longe shall I haue trou
belous thoughtes in my soule:

and heuynes in myne herte day
by daye.

Howe long shal myne
enemy be exalted & here me, o

loꝛde, my god **I**llumine myne
yves, lest I sleepe any tyme in

death: that my enemy neuer say
I haue preuayled agaynst hym

They that trouble me, wyl re
ioyce yf I be cast downe: but I
haue trusted in thy mercy.

Myne hert shall reioyce in thy
saluacyon I shall synge to the

loꝛde, that gyueth me benefytes
and shal prayse the name of the

moste hyghe loꝛde. **O** loꝛp be.
As is was in y begynnynge.

The. cxi. psalme.

Iudge me, o god, and dis
cerne my cause agaynst

the vnholy people: from
a man vniuste and disceyptfull,

Complyn.

delyuer me. For thou, o god,
arte my fortreffe: why hast thou
forsaken me: wherfore do I go
all sorrowfull, why lest myne ene
my doth bere me. Sende forth
thy lyght, and thy truth: they
haue ledde me, and brought me
in to thy holy hyll, and thy habi-
tacions. And I shall enter vn-
to thyne aulter: to god that re-
ioyseth my youth. I shalpraise
the with harpe (o god, my god)
why doste thou trouble me.

Trust in god, for yet shall I
praise hym the sauynge helthe
that I looked for, and my god.

Glorie be to. &c. As it was.

The. cxxviii. psalme.

Oftentimes haue they as-
sayled me, eyn from my
youth let Israel now tell it. Of-
tēpines haue they assayled me,
euē from the youthe, & yet could
they nat ouercom me. Upō my
backe haue spiers buylded they
haue prolōged they: wickednes
the ryghtuous lorde shall cut
f. n.

Fol. xlv.

Quia tu es deus fortitudo mea quare
me repulisti & qua-
re tristis incedo
dum affligit me
inimicus.

Emitte lucē tuā
& veritatē tuā ip-
sa me deduxerūt &
adduxerūt i mōtē
scām tuā & i taber-
nacula tua.

Et introibo ad al-
tare dei: ad deū q̄
letificat iuuentu-
tem meam.

Confitebor tibi in
cythara deus
meus: quare tristis
es aīa mea: & qua-
re conturbas me.

Spera i deo qm̄
adhuc confitebor
illi: salutare vultus
mei & deus meus.

Gloria patri. &c.

Sicut erat in. &c.

Psalmus cxxviii.

Epe erpu-
gnauerūt me
a iuuentate mea
dicat nunc israel.

Epe expugna-
uerūt me a iuētū-
te mea: etenim nō
potuerunt michi.

Supra dorsum
meū fabricauerūt
peccatores: prolō-
gauerūt iniquita-
tem tuam. Dominus
iustus, cōcidet ter

uices peccatorum
confundantur et
conuertantur re-
tro: sū omnes qui
oderūt sū. **H**āt
sicut fenū recto rī
quod pīfūq̄ euel-
latur exaruit.

De quo non im-
pleuit manū suā:
qui metet: et sinū
suum qui manipu-
los colliget.

Et non dixerunt
qui p̄teribāt bñ
dictio dñi super
vos: benedicimus
vobis in noīe dñi.

Gloria patri. *et.*
Sicut erat in. *et.*
Psalms. *et.*

Domine nō
est exaltatū
cor meū: neq̄ elati
sunt oculi mei.

Neq̄ ambulauī
in malignis: neq̄
in mirabilibus su-
per me.

Si nō humiliter
sentiebā: sed exal-
taui animā meā.

Sicut ablactat⁹
est super mēe sua
ita retributio in
anima mea.

Speret israel in
dño: ex hoc nunc ⁊
vscq̄ in seculum.

Gloria patri. *et.*

Antiphona.
Responsum acce-

Complyne.

a sundre the neckes of synners
let al be confunded ⁊ tourned
abacke. **¶** hate **S**yon. **¶** et them
be made as the thatche of hou-
ses, **¶** dyd wyther befoze it was
pulled vp. **¶** hereof he that
shall mowe hath nat fylled his
hande: noꝝ he that shall ga-
ther gleanes, his bosome. **¶** And
they that passed by, sayde nat **¶**
blessynge of the lord lyght vpo
you: we do blesse you in **¶** name
of the lord. **G**loꝝy be. **¶** **A**s it.

The. cccc. psalme.

Lorde my herte is nat ex-
alted: neyther be myne
eyes set alofte. **¶** neyther haue I
walked in great thynges: noꝝ in
meruayles aboue me. **¶** If I dyd
nat thynke mekely: but haue ex-
alted my soule. **¶** **A**s the chylde
that is weaned from his mother
let my soule: be rewarded. **¶** **¶**
Iscrael truste in the lord: from
this tyme foꝝthe, and euermoꝝe.
Gloꝝy be to. *et.* **The anthem.**
Symeon receiued a promyse

Compluyt.

of the holy ghoſte, that he ſhuld
neuer ſee death, onles he befoze
had ſene the enoynted of the
Lorde.

The chapitre.

A He benygnyte and hu-
manyte of god our ſauy
our hathe apperyd, nat for any
wozkes of righteouſneſt that we
haue done but accoꝝdꝝng to his
mercy hath he ſauyd vs.

Thankes be to god.

The hymne.

That whiche ſometyme
the ſozte electe. Of pꝛo-
phetes olde dyd pꝛophe-
cy Appearyth playne to haue
had effecte. In þe virgyn Mary.
The god of heuyn, and lorde of
earth She beynꝝ byrgyn beare
and cōcepued, And neuertheles
after chylde byrthe She may-
den remayned. Whom the iuſt
aged Symeon the olde. Toke in
the temple in hys armes twayn
Inwardly glad with his eyes
to beholde Chriſte his ſoue-
raygne. Vnto our god be power

Fol. clvi.

pit Symeon a ſpi-
ritu ſando, non vi-
ſurum ſe mortem
niſi prius videret
chriſtum domini.

Capitulum.

Apparuit be-
nignitas, et
humanitas ſalua-
toris noſtri dei:
non ex operibꝝ iu-
ſtitie que fecimus
nos: ſed ſecũdum
ſua miſericordia
ſaluos nos fecit.
Deo gratias.

Oratio.

Quod choꝝ-
batu benedi-
ctus olim. Spi-
ritu ſando cecinit
repletus, In dei
factum genitricis
ſtat. Eſſe maria

Hec deũ celi domi-
numqꝝ terre. Vir-
go concepit pepe-
ritqꝝ virgo, Atqꝝ
poſt partũ meruit
manere, Inuolac-
ta.

Quem ſener iu-
ſtus Symeon in
vlnis, In domo
ſuplit domini ga-
uiſus, Hoc quod
optauit pprio vi-
dere, Lumine xp̃i.
Sit deo noſtro de-
cus et potestas.

Sans sit & perpes
honor et perennis
Qui poli sumas re
sudet in arce.
Trinus et vnus.

Verſ. Elegit eā
Deus, et pelegit eā
Reſpon. Et habi
tare eam facit in
tabernaculo ſuo.

Antiphona.
Lauda et letare.

Sanctum &
meonis.

Dne dimittis
ſeruum
tuum domine: ſecū
dū verbū tuum in
pace.

Quia viderunt
oculi mei ſalutare
tuum.

Quod paraſti:
ante faciē omni po
puloꝝum.

Lumen ad reue
lationē gentiū, et
gloriā plebis tue
iſrael.

Gloria patri.

Sicut erat in.

An Lauda et let
tare filiis Sion,
quia ecce ego ve
nio et habitabo in
medio tuſ: ait dñs
Dñe exaudi ora
tionē meam. Et
clamoꝝ meus ad te
veniat.

Compline.

and gloꝝy Honour and laude
without intermiſſion Whiche
reygneth aboue the ſterry ſky.

Thꝛe and one in his fruicyon.

The verſycle. God hath her
choſen, all other befoze.

The anſwere. And makes
with him to dwell euermoze.

Anty Reioyce and be glad.

The ſonge of Symeon.

Dne (Lorde) let thy ſer
uaunt departe in peace
accoꝝdꝝnge to thy pro
myſe.

Foꝝ myne eyes haue ſene
thy ſauyuge helthe. Whiche

thou haſte prepared befoze the
face of all people. **A**lyght to be

ſhewed vnto the gentyles and
to þ gloꝝy of thy people Iſrael.

Gloꝝy be to the father and. **re.**

As it was in þ begynnynge. **re.**

Anthem. Reioyce and be glad

o doughter of Syon, foꝝ lo I
come and ſhall dwell in the myd
des of the, ſayeth the Lorde.

Lorde god heare my prayer:

And gyue hearynge to my cla:

mour.

Complyn.

The prayer.

Iorde we beseeche the to
powre out thy grace into
our hertes, so that we, whiche
haue knowledge of the incarna
cyon of Jesu Chryste, thy sonne
by annuncyacion of the aungel
throughe his holy passyon and
crosse, may be brought vnto the
glozy of the laste resurrection
By the same lord Jesu Chryste
which lyueth and reygneith one
god, with the father, and the ho
ly ghoste, worlde without ende.
So be it. Let vs prayse y lord.
And gyue hym thākes with one
accozde. **C**omplyn of y crosse

Wehope of our lyfe euet
to endure. Of Jesu, the
noble & blessed body At
complyn tyme was brought to
y sepulture Spyced and adour
ned fragraunt and swetely. Of
scripture complete was then y
myster. Therfore Jesu graunt
me thy woundes tender. And
thy death busely styl to remeber.

Fol. clvii.

Oremus.

Orationem tuam
quesumus do
mine mentibus nos
stris infunde: ut
qui (angelo nunci
ante) Christi filii
tui incarnationem
cognouimus: per
passionem eius, et
crucem, ad resur
rectionis gloriam
perducamur. Per
eundem dominum no
strum Jesum chris
tum filium tuum.
Qui tecum uiuit et
regnat in unitate
spiritus sancti de
us. Per omnia se
cula seculorum. Amen.
Benedicamus do
mino. Deo gratias.

Cad complete
tum de cruce.

Dia comple
torii, datur
sepulture. Corp
christi nouit spes
uite future.

Condatur aroma
te, complentur scrip
ture.

Iugis sit memoria
mors hac miseri cu
re.

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Has horas cano-
nicalis cū deuotiōe

Tibi chryste reco-
lo pia ratione.
Ut sicut tu passus
es penas i agone.

Sic labori conso-
nans consois sim
corone.

Oratio. Adoramus
te chryste & benedi-
cimus tibi.

Responsorium.
Quia per sanctā
crucem tuam rede-
misti mundū.

Oratio.
Domine te
tu chryste, fi-
li dei tui pōne pas-
sionem crucem et
mortem tuā inter
iudicium tuum et
animas nōas nūc
et in hora mortis
nostre: et largiri
digneris uiuis mi-
sericordiā et grāz
defunctis veniam
et requiē ecclesie
tue sancte pacem
et concordia et no-
bis peccatorib⁹ vi-
tā et gloriā sem-
piternā. Qui bl-

Complin.

O Blyssed Chryst, these houres
canonycall. To the I offer with
meke deuotyōn. For as thou
hast suffered those paynes all.
In thy greuous agony by lyke
reason. So by the remēbraunce
of thy passyon. Make me accor-
dyng to my busynes. Pertener
of thy crowne & glozy endles.

The versicle. We worshyp
the Chryste with prayse and
benediction. **The answer.**
For thou redemydest the world
fro al afflyction.

The prayer.
In Oyd Jesu Chryst, sonne
of the lyuyng god, set
thyne holy passiō crosse,
and deathe betwene thy iudge-
ment and our soules, both now,
and at the houre of deathe. And
moreouer vouchesafe to graunt
vnto þe lyuyng, mercy and grace
to the deade, pardon and rest, to
thy holy Church, peace & con-
corde, and to vs poze synners,
lyfe & ioye euerlastyng. Which

Complpn.

lyuest and reigneſt god with the
father, and the holy ghoſt world
without ende. So be it. The
gloꝝyous paſſion of our loꝝde
Jeſu Chriſte, delꝝuer vs from
ſorowfull heuꝝnes, and bꝝynge
vs to the ioyes of Paradꝝſe.
So be it.

Of the buryenge of
Chꝝiſte.

At complpn tyme, this
mother of mercy. To
her ſonnes ſepulture,
nygh approached. His deth to be
waꝝle moſt lamentably. She
taryed there ſtyl, & not departed
foꝝ her herte & mynde was euer
there fꝝxed. Tyll that by aꝝgels
her blyſſed body. To her ſonne
was exalted vnto gloꝝy.

O Mercyful father haue pꝝ
tye therfoꝝe. On vs pooꝝe
wretches miſerable and thꝝall
ſeynge thꝝ ſonne that byne
cluſter pꝝeſſed ſoze. And from
peſtylence of death eternall.
kepe vs by voydyng the fende

Fol. clviii.

uis et regnas cū
patre in vnitāte
ſpīrit⁹ ſancti de⁹.
Per omnia ſecu-
la ſeculorū. Amen
Glorioſa paſſio
domini noſtri ie-
ſu xpī eruat nos a
doloꝝe trīſti et per
ducat nos ad gau-
dia paradīſi. Amē

De ſepulture
Chꝝiſti.

Dom comple-
tori mater
properatur.

Ut lugeret filiū
vbi tumulatur.

Neq; vult hinc re-
cedere ſed ibi mo-
ratur.

Uſq; dū ad filiū
tandē exaltatur.

Ego pater miſe-
ris miſerere miſ.

Pro quibus tuis
filiis pꝝeſſo bo-
tro vīſis.

Nos a peſte fune-
ris ſaluā fuga dī-
tis.

Et nos sige ceteris
vita redimittis

Versus. Te lau-
damus et rogamus
pater iesu christi.

Respon. Ut inten-
das et defendas
nos a morte tristi

Oremus.

Domine sancte
iesu fili dul-
cis virginis marie,
qui pro nobis mor-
tem in cruce tolle-
rasti: fac nobiscum
miam tuam. Et da
nobis et cunctis
passionem tuam san-
ctissimam deuote
recolentibus (tui
promissionis cau-
sa) vitam in presen-
ti gratiosam: et tua
pietate gloriam in
futuro sempiter-
nam. In qua vi-
uis et regnas in
unitate spiritus
sancti deus. Per
omnia secula se-
culorum. Amen.

renosa passio
fili virginis ma-
ris: pducatur nos
ad gaudia summi
dei patris. Amen.

Complyn.

infernall. And toyne vs with
eternall lyfe seynge the deite:

The versycle. We do prayse
the: and do praye the, father of
Christe moste mercyfull.

The answer. That thou en-
tende, vs to defende, from death
is most sorowful. **The prayer**

Oly lord Iesus: sonne
of y most swete vyrgyn
Marye which suffredst
deth for vs vpon a crosse, shewe
vnto vs thy mercy. And graunt
vs, and vnto all that deuoutly
haue in remembraunce of thy
moste holy death and passyon
(for thy promyse sake) prosper-
ous lyfe in this presente world
and throughe thy grace, eternal
glory in the worlde to come.

Wherin thou doest lyue and
raygne one god with the holpe
ghost, world without ende. So
be it. **The dolorous passion of**
a vyrgyns sonne byynge vs to
y blysse of almyghty god the fa-
ther. So be it.

Prayers.

A prayer to Chyſt our
ſauyoure.



Hyle heuenly
kyngge father
of mercy, our
lyfe our ſweetenes our
hope, all haile. Vnto
the do we crye/which
are the banyſhed chyldzen of E
ua. Vnto the do we ſyghe, we-
pyngge and waylyngge in this
vale of lamentacyon. Come of
therfoze our aduocate. Caſte v-
pon vs thoſe mercyfull ypes of
thyne. And after this our bany-
ſhement, ſhewe vnto vs the glo-
ryous lyght of thy heuenly
kyngedome. O mercyfull, O
holy, O ſwete ſauyour.

A myghty eternal God
whiche by the operacy-
on of þ holy ghoſte dyd
deſt wonderfullye prepare the
bodye and ſoule of the glorious
virgin and mother Mary, to
thende it ſhulde be a mete haby-
tacyon for thy only begotten

G.i.

Fol. clx.

Oratio ad
Chriſtum.

Salue colorū
rex pater mi-
ſericordie vita dul-
cedo ⁊ ſpes noſtra
ſalue, ad te clama-
mus exules filii
Eue. Ad te ſuſpi-
ramus gementes
et flentes in hac
lachrymarū valle
Eia ergo aduoca-
te noſter illos tu-
os miſericordes o-
culos ad nos con-
uerte ⁊ celeſtis re-
gni tui lucem bea-
tiſſimā nobis poſt
hoc exilium oſten-
de, O clemens, O
pia, O dulcis ſal-
uator.

Oratio.

Omnipotens
ſempiternus
deus qui glorioſa
virginis ⁊ matris
Marie corpus et
animam vt dignū
filii tui habitacu-
lum effici merere-
tur ſpiritu ſancto
cooperante mira-
biliter preparati

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da be culus mor-
tis cōmemoratio-
nem letamur eius
inestimabilib⁹ me-
ritis ab instātib⁹
malis, et a morte
perpetua libere-
mur. Per eundem
Christum domi-
nū nostrum. Amē.

*De quā gaudis
beato marie virgi-
nis corporalibus.*

Gaudere virgo
mater christi
que per aurē cōce-
pisti gabriele nun-
cio.

Gaudere quia deo
plena peperisti si-
ne pena cū pudor-
is l. 10.

Gaudere quia tui
nati quē videbas
mortem pati ful-
get resurrectio.

Gaudere christo as-
cendēte q̄ in celū
te vidente motu
fertur proprio.

Gaudere quod post
ipsū scandis et est
honor tibi grādis
in celi palatio.

Prayers.

sonne, graunt that we may be sa-
ued from all instaunte euyls, &
eternall Deathe, thzough the in-
estimable merytes of hym in the
remēbraunce of whose natiuite
we take ioye & confort. By chzist
our lozde. So be it.

Of the fyue corporall ioyes
of our Lady.

Reioyce o virgyn, Chri-
stes mother deare.

Whiche dyddest cōceyue
when thou dyddest heare. Ga-
briels salutation. Reioyce, be-
cause to god thou arte lefe. And
baryste hym without payne or
grete. In chaste conuersacyon.
Reioyce because thymost deare
sonne Whom thou diddest se
thzough thyne herte ronne.

Rose with manifestacyon. Re-
ioyce because he ascended playn
Befoze thy face into heuen a-
gayne. By his propre excitacy-
on. Reioyce, because thou folo-
west hym and greate honour to
the is gyuen. In the heuenly ha

bitation. **W**hereof thy wombe
the godly fruyte we may be-
holde through thy pursute. In
ioye without mutation.

The versycle. The holy
ghoste shall come vpon the.

The answer. And the ver-
tue of god shall shadowe the.

The prayer.

O God, which with double
ioye hast fulfilled the
moste blessed virgyne Mary,
as well in the concepcon as in
the byrth of thy ryght entierlye
beloued sonne (her virgynite sa-
ued) which also haste multiply-
ed her ioyes, throughe the resur-
reccion of her sayd son. Graunt
we beseeche the, that through the
intercessyon of her son, we maye
attayne to that vnspeakeable
ioye. Where as (she beyng as-
sumpte) dothe now reioye with
the in heuen for evermore. By
Christ our lord. So be it.

The prayer of Anna. l.

in the. ii. Chap.

G. ff.

Tibi fractus ven-
tus tui per te de-
tur nobis frui pa-
cenni gaudio.

Oratio. Spiritus
sanctus superue-
niet in te.

Recon. Et virtus
altissimi obum-
brabit tibi.

Oratio.

Deus q̄ bea-
tissimā vir-
ginē mariā in con-
ceptu et partu vir-
ginitate seruata,
duplici gaudio le-
tificasti: quia ei⁹
gaudia filio tuo
resurgente et ad
celos ascendente
multiplicasti: pre-
sta quousq̄ vt ad
illud ineffabile gau-
dium quo assump-
pta tecū gaudet i
celis eius meritis
& intercessione va-
leam⁹ peruenire:
Per Christum do-
minū nēm. Amē.

Oratio. Anne
l. Regum. capi. 2.

Exultauit cor
meū in domi
no: et exaltatū est
cor meū in deo meo
Dilatatum est os
meū super inimi
cos meos, quia les
tata sum in saluta
ri tuo. Non est sc
tus ut est dñs, ne
q enim est alius
extra te, et non est
fortis, sicut deus
nē Nolite multi
plicare loqui sub
limia gloriantes.
Recedant vetera
de ore vestro, quia
deus scientiarū do
minus est, et ipsi
preparantur cogi
tatiōes. Arc⁹ for
tissimum superat⁹ est
et infirmi accincti
sunt robore. Sa
turati prius p pa
nibus locauerunt
et famelici satura
ti sunt. Donēc ste
rilis peperit pluri
mos, et que mul
tos habebat fili
os infirmata est.
Dominus mortifi
cat et viuificat
deducit ad inferos
et reducit. Domi
nus pauperem fa
cit, et ditat, humili
at et subleuat.

Prayers.

My herte hath reioyced in
the lord, and my herte is
exalted in my god my mouth is
dylated vpon myne enemyes,
for I reioyce in thy sauynge
helth. There is none so holy as
is the lord, for there is none o
ther besyde the, & there is none
so strong as is our god. Do nat
endenoure to speake hygh thyn
ges in booste. Let the olde passe
and departe frome your mouth
for the lord is god of sciences
and thoughtes and prouisions
are prepared vnto hym. The
bowe of the strong men is ouer
come and y feble are gyfte with
strength. They that hertofore
were ful, serue for theyr brede, &
the hongry are fedde, and the ba
ren byng forth many chyldren
and she that was fruytefull is
become baren. The lord kyl
leth and maketh alpye, he lede
down to hel & byng vp agayne
The lord impouerysheth, & en
rycheth, he byngeth downe, &

Prayers.

lyftethe vp. He rayseth frome
duste the nedye and out of the
donghyl he promoteth the poze
to syt with prynces and holde
the regall seate of gloze, for the
grounsels of þe earth is þe lordes
and he hath set the worlde vpon
them, he wyll kepe the fete of
his holpe ones, and the wycked
shalbe put to sylence in dark-
nes for the stronge man shall
nat be made stronge in his
owne strenth. The lord shall
feared of his aduersaryes and
he shall thunder vpon them in
heuens. The lord shall iudge
the costes of the earth, & he shall
gyue imperie to his kynge, and
he shall lyfte vp the horne of
his annoynted.

A prayer to be sayde at the ele-
uacion of the sacrament.

Hyle very body, incar-
nate of a virgin Rayled
on a crosse, and offered
for mannes synne. Whose syde
beyng perced, bloude ranne out
G.iii.

Fol. li.

Euscitat de pul-
uere egenū, et de
stercore eleuat pau-
perem, vt sedeat
cum principibus,
et solū glorie te-
neat. Domini eni
sunt cardines ter-
re: et posuit super
eos orbem. Sedes
sanctorū suorum
seruabit, et impij
in tenebris conti-
tescent, quia non
in fortitudine sua
roborabitur vir.
Dominum formi-
dabunt aduersa-
rij eius, & super
iplos in celis to-
nabit. Domi-
nus iudicabit fi-
nes terre, et da-
bit imperiū regi
suo, et sublimabit
cornu Christi sui.

In elevatione
corporis christi.

Hile verum
corpus na-
tū dē maria virgi-
ne. Vere passum
immolatū in cru-
ce pro homine,
Cuius latus per-
foratū vnda flux

it sanguine. Esto
nobis preputatum
mortis in exami-
ne. O dulcis. O
pie. O Jesu fili
Marie.

The. xv. oos.

plentifully. At the poynte of
death, let vs receyue the bodely
O swete, O holy, O Jesu sonne
of Mary.

The fyfteenth prayers
Saynte Wyrgyne.



These. xv. Prayers folowynge / cal-
led commonly the. xv. Oos, are
set forth in dyuers latyn Pry-
mers, with goodly paynted pre-
faces, promysynge to the sayers
therof many thynges both folyshe and false
as the delyueraunce of. xv. soules out of Pur-
gatorie, with other lyke vanytyes: yet are y^e
prayers selfe ryght good and vertuous, yf
they be sayde without any such superstitious
trust or blynde confydence. And therfore are
they called the prayers of Saynt Wyrgyne,
becanse that holy virgyn vlsed dayly to save
them (as many wyte) before the ymage of the
Crosse, in Saynt Pauls church at Rome.

Oratio prima

O Jesu eterna
dulcedo, te
amantium iubil^o
excedens oē gaus-
diū: oē desiderii



The fyrst prayer.

Jesu, endles swete-
nes to all that loue
the. a ioye passynge
and exceedynge all
gladnes and desyre

The saupour and loue of al re-
pentant synners that liketh to
dwell (as thou saydest thy selfe)
with the chyldren of men: for þ
was the cause why thou was in
carnate, and made man in the
ende of the world. Haue mynde
blessed Jesu, of all the sorowes
that thou suffred in thy man-
hode, drawynge nyghe to thy
blessed passion, the whiche most
holosome passion was ordeyned
to be in thy diuine herte: by cou-
saile of the holy trynityte for þ
rausome of al mankynde. Haue
mynde blessed Jesu of all the
greate dredes anguyshes, and
sorowes, that thou suffred in
thy tendre fleshe, afore thy pas-
sion on þ crosse, when þ wast be-
trayed of thy disciple Judas, to
the Jewes, whiche of synguler
affeccyon that thou haddest to
them shuld haue ben thy special
peple. After tyme that þ haddest
made thy prayer on the mounte
of Olyue, & sweetest there bothe

G.iiii.

Salus et amator
oim vere peniten-
tiu pator: qui deli-
cias tuas testat-
es esse cum filiis
hoim. Propter ho-
mine hō factus es
i fine tēporum mē-
to ois tribulatio-
nis & intimi mero-
ris quē in hūano
corpo sustinuiſti
instante saluber-
rime passionis tue
tempore in diuino
corde ab eterno
preordinato. Me-
mēto tristitie, et a-
maritudinis quas
in animo te ipso
attestāte, habuisti
quando in vltima
cena discipulis tu-
is corpus et san-
guinē tuū tradi-
disti, pedes eorū la-
uisti, ac dulciter
eos consolādo im-
minētē passionē
tuā predixisti. Me-
mento ois tremo-
ris et angustie, et
doloris, quos in
tuo delicato corpo-
re ante passionem
crucis tue ptulisti
qñ post trinā pas-
sionē & sanguinē
sudorē a tuo disci-
pulo tradebaris,
ab electa gēte ca-

piebaris, a falsis
testibus accusaba-
ris: a tribus iudici-
bus iniuste iudica-
baris: in electa ci-
uitate, in pascale
tempore, in flozi-
da corporis iuuen-
tute innocēter cō-
dempnabaris ve-
ste propria exue-
baris, et veste alie-
na induebaris: co-
laphiscabaris: ocu-
lis et facie velaba-
ris: alapis cede-
baris: ad columnam
ligabaris: et flagel-
labaris: spinis co-
ronabaris, arūdi-
ne in capite ferie-
baris, et innume-
rabilibus aliis ca-
lūpniis laceraba-
ris. Da michi que-
so ob memoriam
harum ante crucē
tuam passionem,
veram ante mor-
tueam contritiōē
puram cōfessionē
dignā satisfactio-
nē, et omniū pec-
catorū meorū re-
missionem. Amen
Pater noster. Ave m.

Credo secunda.
O Jesu mundi
fabricator,
quē nulla dimensio

The xv. oos

blode & water. Also haue mynde
of the great anguysh that thou
wast in, when thou wast taken
of the false Jewes, and by false
wytnes accused, And at Jerusa-
lem in tyme of Easter, in the flo-
rysshig youth of thy body, with-
out trespas receyuedst thou thy
iudgement of deathe vpon the
crosse, where also thou wast dis-
poyled of thyne owne clothes,
scoyned, blyndefelde, buffetted,
bounde to a pyller, & scourged/
and with thornes crowned and
with a reede smyttē on the head,
and with innumerable paynes
thy body was also bryused & torne
For mynde of this blessed passiō
I besech y benygne Jesu, graūt
me afore my death: very contri-
cyon, true onfessyon/ & worthy
satisfaccyon. And of all my syn-
nes remissyon. So be it. Our fa-
ther. Hail Marye.

The seconde prayer.

O Blessed Jesu maker of al
the worlde/that of a man

maye not be measured / whiche
 closest in thy hande all the eath
 haue mynd of thy bytter sorow
 fyrst when the Jewes fastened
 thy blyssed handes to the Crosse
 with blunte napes. Also to en-
 crease moze thy payne / they ad-
 ded sorowe vpon sorowe to thy
 bytter woundes / when they per-
 sed thy tender fete, bycause thou
 woldest not accorde to theyr wyll
 And so cruelly they drew thy
 blyssed body in length and brea-
 deth to the measure of the crosse
 that al þe ioyntes of thy lymmes
 were both losed and broken, for
 mynde of thy most blyssed pas-
 syon. I besech the benygne iesu
 gyue me grace to kepe with me
 bothe thy loue, and thy drede.
 So be it. Our father. Hyle.

The thynde prayer.

O Jesu heuynly leche haue
 mynde of thy langour &
 blewnes of thy woundes
 & sorowe þe thou suffered in the
 heygth of the Crosse, when thou
 G. v.

vero i termino me-
 titur qui terrā pal-
 mo cōcludis, reco-
 dare amarissimū
 dolorū tuū quē su-
 stinebas cū suauis-
 simas manū tuas
 ad crucē iudei ob-
 tusis clauis primo
 crudelissime affixe-
 rūt: et pforādo de-
 licatissimos atq;
 sacratissimos pe-
 des tuos cum non
 esses cōueniēs vo-
 lūtati eorū dolorē
 sup dolorē vulne-
 ribus tuis addide-
 rūt, et ita te crude-
 liter attraxerūt et
 inhumaniter extē-
 derunt in longū &
 latū crucis tue vt
 dissoluerētur com-
 pagines mēbrozū
 tuorū. Deprecor te
 p huius sacratissi-
 mi et amarissimī i
 cruce dolorū memo-
 riā tuī: vt des mi-
 chi timorē et amo-
 rem tuum. Amen.
 Pater nē. Ave.

O Jesu celestis
 medice. Re-
 cordare lāguoris
 liuoris et doloris
 quos i alto crucis
 patibulo leuatus

passus es in oib⁹
dilatata mēbris
tuis quoz nullū ī
suo statu recte per
manserat ita vt
null⁹ dolor simi-
lis tuo dolori inus
miretur: q^{ia} a plāto
pedis vsq^{ue} ad ver-
ticē capitis nō fu-
it in te sanitas.

Tūc quasi oīm to-
lorū immemor pa-
trē p inimicis ero-
rasti dicēs Pater
ignosce illis quia
nesciunt quid fa-
ciunt. Per hāc mi-
sericordiam et ob-
memoriā illius do-
loris, concede, vt
hec memoria pas-
sionis tue amari-
sime, sit omnium
peccatorum meoz
plena remissio.

Amen.

Pater noster.
Aue maria.

Co to quarta.

O Jesu vera li-
bertas ange-
lorū paradisus de-
lectarū Memēto
terroris et horro-
ris, quos sustine-
bas quādo oēs in

The. x. b. o. o. s.

wast lyfte vp fro the earth, that
thou wast all to tozue in all thy
lymnes: wherof there was no:
lymme abydyng in his ryghte
ioynt so that no sorow was lyke
to thyn bycause that frome the
sooles of thy fete, to the top of
thy heed was no hole place: and
yet forgettyng in maner of all
greuous paynes thou prayed de-
uoutly and charitably to thy fa-
ther for thyn enemyes sayeng fa-
ther forgyue it them for they wo-
te not what they do for this cha-
ritable mercy that thou shewed
to thyn enemyes: and for mynd
of those bytter paynes) graunte
me that this mynd of thy bytter
passion be to me full remysion
& forgyuenes of all my synnes.
So be it. O ur father whiche.

Mayle mary. The. iiii. prayer

O Jesu very freedom of aun-
gelles, the paradysse of al
ghostly pleasures. Haue
mynd of þe drede & hydeous feare-
fulnes that þe suffered when all

thyn enemyes, lyke vnto moost
wode lyons, cōpassed the about
synptynge the: & spyttyng on the
scratchyng the, & with many
other greuous paynes tormen-
tyng the. For mynd of all these
dyspytefull wordes, cruell bea-
tynges, and sharpe tormentes.
I beseeche the (blyssed Jesu) dely-
uer me fro all my enemyes bode-
ly and ghostly: & gyue me grace
to haue the defence & protection
of health euerlastyng agaynst
them vnder the shadowe of thy
wynges. So be it. Our father.
Hail mary **The. v. Prayer**

O Jesu myrroure of the dy-
uine cletenes, haue mynd
of that drede & heuynes (whiche
thou had) whē thou hanged na-
ked & myserable on the crosse / &
al thy frendes & acquayntaunce
stode agaynst the, and foude cō-
forte of none: but only thy most
louyng mother, faythfully stan-
dyng by the, with great bytter-
nes of herte, whom thou dydest

inimici tui, quasi le-
ones ferocissimi,
te circūsteterūt, et
colaphisationib⁹,
vngulationib⁹, ce-
terisq; inauditis
penis te molesta-
uerunt. Et p oia
verba contumelio-
sa, dira verbera,
durissimāq; tor-
menta, et per pe-
nas, quibus te do-
mine Jesu chyste
oēs inimici tui af-
flixerunt Depre-
cor te, vt liberes
me ab oib⁹ inimi-
cis meis visibilib⁹
et invisibilib⁹ et
dones me sub um-
bra alarū tuarum
ptexionē salutis
eterne inuenire.
Amē. Pater Ave.

Oratio quinta.

O Jesu specu-
lū claritatis
diuine: memēto tē-
roris & merorū q̄
habuisti qm nud⁹
et miserabilis in
cruce pepēdisti: et
oēs amici et notī
tū aduersū te ste-
terūt & nullū cōso-
lantē inueniebas,
sed solūmodo dī-
lectā genitricē tuā
in amaritudine aīe

tibi fidelissime as-
stante: quā dilecto
discipulo tuo cō-
mendasti, dicens:
Mulier ecce fili⁹
tu⁹: ad discipulū
Ecce mater tua.
Rogo te pie Jesu
p̄ gladiū doloris,
q̄ tūc ei⁹ aīaz p̄trā
siuit, vt cōpatia-
mihī in oīb⁹ tribu-
latiōib⁹ et afflicti-
onib⁹ meis corpo-
ralib⁹, ⁊ spūalib⁹
⁊ da mihī ⁊ solati-
onē in oī tribula-
tiōis tpe. Amen.

Coratio sexta.
Jesu rex as-
mabilis, ⁊ as-
mice tot⁹ desidera-
bilis: memēto illi⁹
meroris: quē habu-
isti qñ in speculo
serenissime maie-
stat⁹ tue ⁊ speristi
p̄destinationē ele-
ctor⁹, p̄ merita tue
passiōis saluādoꝝ
⁊ reprobationē ma-
lor⁹ ⁊ multitudinē
dānādoꝝ, ⁊ p̄ aby-
sū miserationis tue
qua nobis p̄dit et
despat⁹ p̄ccōribus
tūc cōdoluisti, ⁊ p̄-
cipue quā latroni
i cruce exhibuisti,
dicēs: Hodie me-

The. xv. song.

betake to thy well beloued dis-
ciple, sayenge: Lo woman thy
son. And lyke wyse to the Discy-
ple. Lo thy mother. ⁊ besech the
blyssed Jesu by the swearde of
sorrow, that then persed her hert
to haue compassyon on me in al
my troubles and afflyccions cō-
forte in all tyme of trybulacyon
Sobe it. Our father. Haple.

The. vi. prayer.

O Jesu kynge most worthy
to be loued ⁊ frende most
to be despyed. Haue mynd
of ȳ sorrow that ȳ haddest when
thou beheldest in ȳ myrroure of
thy moost cleare maiesty, the p̄-
destinacyon of all thy chosen
soules, that shulde be sauyd by
the meryte of thy passyon. For
mynde of ȳ depenes of thy gret
mercy, which thou haddest vpon
vs lost and desperate synners
and namely for the great mercy
which thou shewedest to ȳ these
that honge on thy ryghte syde,
sayeng thus. This daye shalte

thou be with me in Paradyse.
I praye the (benygne Jesu) to
shew thy mercy on me in þ hour
of my death. So be it. Our fa.

The. vii. prayer.

O Jesu well of endles pyte,
that saydest on the Crosse
of thy passyō, by inwarde
affeccyon of loue. I thyrst, þ is
to say, the health of mans soule
for mynd of this blyssed desyre
I besech the benygne Jesu kyn
dle our desyre to euery good &
parfyte worke, the thyrst of con
cupyscence, and burnyng of all
worldly loue i vs vtterly kooole
and extynguysh.

So be it. Our father.

The. viii. prayer.

O Jesu swetnes of hertes,
and ghostly pleasure of
soules. I besech þ for the
bytternes of þ ayrsell & galle, þ
thou tasted and suffered for vs
at the houre of thy death, graūt
that we maye worthply receyue
thy most blyssed body & bloude

cū eris i paradiso
Rogo te pie Jesu
vt facias mecum
miam tuā in hora
mortis mee Amē.
Pater noster.
Aue maria.

Oratio. vii.

O Jesu fōs in
exhauste pie
tatis, q̄ ex intimo
dilectiōis affectu i
cruce dixisti: sitio
scilicet salutē hu
mani generis: ac
cende q̄s nēm desi
deriū ad oē opus
pfectū, & sitim car
nalis cōcupiscētie
et estū mūdane di
lectionis in nobis
penitus refrige
ra et extingue.

Amen.

Pater noster.
Aue maria.

Oratio. viii.

O Jesu dulce
do cordium,
ingensq̄ suauita
tis mentiū p ama
ritudinē aceti et
fellisquā p nobis
sustinuisti, & degu
stasti i hora mo
tis tue, cōcede no
bis corpus et san
guinē tuū digne p

ripere ad remediū
et cōsolatōnē ani-
marū nostrarum.
Amen. Pater nē.

C Oratione ix.

O Jesu regalis
virtus iubi-
luq; mentalis: me-
mento doloris et
angustie quos pas-
sus es qū p̄e mor-
tis amaritudine,
et iudeorū insulta-
tione cum magna
voce te a deo p̄s
derelictū, clamasti
dicens: Deus me?
deus me? vt quid
dereliquisti me.
Per hāc angustia
precor te vt in an-
gustis mortis no-
stre, ne derelin-
quas nos deus no-
ster. Amē. Pater
noster, Ave maria

C Oratione x.

O Jesu alpha
et oo, vltā, vltā,
et virtus in oī
medio: recordare
quod a sūmo capi-
tis vsq; ad plantā
pedis te p̄ nobis
in aqua passionis
dimerasti: prop-
ter latitudinē et
magnitudinē vul-
nerū tuorum doce

The. xv. oos.

for the remedy of our synnes, &
conforte of our soules. So be it
Our father. **The. ix. prayer.**

O Jesu royal strength, and
ghostly ioye/ haue mynd
of the anguishes and great so-
rowes that thou suffered, when
thou cryed to thy father with a
myghty voyce, what for the byt-
ternes of my death, and also for
the scornynge of ȳ iewes sayeng
thus. O my god, why hast thou
forsaken me? By this paynfull
anguyshe forsake not vs in the
anguysches of oure death, oure
blessed god. So be it. Oure fa-
ther. **The. x. prayer.**

O Jesu begynnyng and en-
de, way, lyfe, and vertue
in enery meane, haue
mynd ȳ from ȳ top of thy heade
vnto ȳ soles of thy foote, ȳ suffe-
red for vs, to be drowned in the
water of thy paynfull passyon.
For mynde of this great payne,
and namely for the depenesse &
wyderes of thy woundes. A be

seche the blisshed Jesu, teache me the large pzecept and cōmaundement of loue, whiche ame drow ned all in foule synne. So be it Our father. ¶ The. xi. prayer

O Jesu depnesse of endlesse mercye I beseeche the for the depnes of thy woundes & wente through thy tender flesh & thy bowelles, & the mary of thy bones, that thou vouchsa fe to drawe me out beyng drow ned in the depnes of synne & hyde me euer after in the holes of thy woundes, from the face of thy wꝛath, vnto the tyme lord that thy dredful fury be passed. So be it. Our, The. xii. prayer.

O Jesu myxour of trueth, token of vnite, and sure bonde of charyte. Haue mynd of thyn innumerable pay nes & woundes, w the which frō the toppe of the head, to the sole of the fore, thou wast wounded & of the wycked Jewes thou wast al to tome and rente, and al thy

me per verā chari tatē latum mādā tum tuū nimis in peccatis dimerſū. Amen. Pater noster.

Oratio. xi.

O Jesu abyſſ⁹ profundissi me misericordie, rogo te propter p funditatē vulne rū tuorū, que trā ſierunt carnē tuā medullā ossiū ac viscerū tuorū, de me submersum in peccatis emergas et abscondas in foraminibus vul nerum tuorū a fa cie ire tue domine donec pertrāſcat furoꝝ tuus. Amen Pater noster.

Oratio. xii.

O Jesu verita tis specul⁹ vnitatis signū, et charitatis vincu lum, memento in numerabiliū vul nerū tuorū quib⁹ a summo capitis vsq; ad imum pe dis vulnerat⁹ fui ſi, et ab impiis in deis laceratus fuiſſi et Sanctissi

mo sanguine tuo
rubricatus: quam
magnitudinē dolo-
ris i virginea car-
ne tua ptulisti p
nobis pie iesu.

Quid ultra face-
re debuisti, quod
non fecisti? Scri-
be queso pie iesu,
oīa vulnera tua i
corde meo precio-
sissimo sanguine
tuo, vt in illis le-
gā dolorē et amo-
rē tuū: vt in gra-
tiarū actione vsq;
in finē vite mee,
fugiter perseuerē
Amen.

Pater noster.

Aue maria.

Conatio. xiii.

O iesu leo for-
tissime rex
immortalis, et in-
uictissime. Memē
to dolorisquē pas-
sus es cū omnes
vires cordis & cor-
poris tui penitus
defecerunt, et in-
clinato capite (cō-
sumatū est) dixisti
Per hanc angus-
tiam et dolorem
miserere mei, cum
anima mea in vl-
tima cōsumatiōe

The. xv. oos.

body made redde with thy most
holy bloude, the whiche great so-
rowe (blyssed Iesu) in thy clene
virgyns body thou sufferdest.

What myghtest thou do more
for vs, then thou dyddest? Ther-
fore (benygne Iesu) for þe mynd
of this passiō wyte al thy wou-
des in my herte, with thy moost
precious bloude, that I maye
bothe rede in them thy dreade &
thy loue. And that I may styll
continue in praysynge and than-
kyng the to my lyues ende.

So be it. Our father. Hayle. &c.

The. xiii. prayer.

O Iesu most myghty lyon
kyng immortal and most
vyctoryous. Haue mynd
of þe sorow that þe suffredst, when
all the powers of thyn hert and
bodey fayled the vtterlye, and
thou thou enclinyng thyn head
saydest thus. It is al done. For
mynd of that anguish & sorow
haue mercy on me whē my soule
in the last cōsumaciōe and de

The. xv. oos.

partynge of my breath shall be
anguyshed & troubled. So be
it. Our father. Haple Mary. &c.

The. xiiii. prayer.

O Jesu the onely begotten
sonne of almyghty god &
father, the bryghtnes & fygure
of his godly substaunce. Haue
mynd of that entyre commenda-
cyon, in whiche thou dyddest co-
mende thy spirite in to the han-
des of thy father, & with a toz-
nedy & broken hert, shewyng to
vs for our raunsome, the bowels
of thy mercy, for the redempcyon
of vs dyd gyue vp thy breath.
For mynd of that precious deth
I beseeche the (kyng of sayntes)
cōfōrt me to withstand the fend
the worlde and my fleshe, that
I may be deed to the worlde / &
lyuyng ghostly towarde the.
And in the laste houre of my de-
partynge from this worlde, re-
ceyue my soule cōmyng to the
whiche in this lyfe is an out law
and a pylgryme. So be it. Our
H. A.

Fol. Ibi.

exitus spiritus mei
anxiata fuerit, et
conturbata. Amen.
Pater noster.
Aue maria.

Oratio. xlii.

O Jesu unigeni-
te patris,
splendor & figura
substantie eius, me-
mento filius ob-
noxie commendatio-
nis, qua patri spi-
ritum commendasti
dicens. Pater in
manus tuas com-
mendo spiritum meum
Et lacerato cor-
pore, et rupte cor-
de, cum valido cla-
more patefactis
visceribus mie tue
pro nobis redime-
dis expirasti. Per
hanc preciosam mor-
tem tuam deprecor
te (rex sanctorum)
conforta me ad re-
sistendum diabolo,
mundo, et carnis
ut mortui tibi vis-
uam, et in nouis-
sima hora exitus
mei suscipe ad te
reuerentem spi-
ritum meum exule
et peregrinum.
Amen.
Pater noster.

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Conatio xv.

O Jesu vitis
vera et fecū
da. Memeto sup
effluentis et abun
dantis effusionis
sanguinis tui quē
tu sicut de botro
expresso copiose
effudisti, quando
in cruce torcular
solus calcasti. Et
ex lancea militari
perusso latere no
bis sanguinē ⁊ a
quā ppinasti, ita
vt pauca vel mini
ma gutta in te re
maneret, et demū
quasi myrre fasci
culus in altum
suspensus fuisti,
et delicato caro
tua euauit, et li
quor viscerū tuo
rum exaruit: ⁊ me
dulla ossiū tuorū
emeruit. Per hāc
amarissimā passi
onē tuā ⁊ preciosi
sanguinis tui effu
sionē o dulcis ie
su vulnera cor me
um: vt penitentie
et amoris lachri
me sint michi pa
nes die ac nocte.
Et cōuerte me to
taliter ad te vt cor
meū tibi ppetuo
sit habitabile et

The. xv. 008.

father. Hayle. The. xv. Prayer.

O Jesu, ⁊ true ⁊ plenteous
vigne. Haue mynde of the
most excedyng ⁊ haboun
dante effusyō of bloude, ⁊ thou
shed most plenteouslye, as yf it
had ben crusht out of a rype clu
ster of grapes, when ⁊ vpon the
crosse dyddest treade that presse
alone, ⁊ gauest vs dzyne both
bloode and water out thy syde/
beynge persed with a knyghtes
spere: so that in al thy body was
not lefte a drop of bloude, ne of
water. Then at the last lyke a
bundle of myrre thou wast han
ged on the crosse on hygh where
thy tēder flesshe waxed wanne
the lycour of thy bowelles, and
⁊ mary of thy bones was dzyed
vp. For mynde of this thy most
pytter passiō (swete Jesu) wou
ld my herte, that the water of pe
naunce and teares of loue may
be my food bothe nyght ⁊ day.
And ggod Jesu tourne me hole
to the, ⁊ my hert may be euer to

The. xv. oos.

the a dwellynge place, and that my liuyng may be euer plesaunt and acceptaple. And that y ende of my lyfe may be so comédable that I may perpetually deserue to prayse y with all thy sayntes in blysse. So be it.

Our father. Haple Mary. I by leue in god.

Fol. lviit.

conuersatio mea
tibi placita sit et
accepta semper ac
finis vite mee ita
laudabilis ut post
huius vite terminu
te merear laudare
cum omnibus san
ctis tuis in eternu
Amen.

Pater noster.

Aue maria. Cres
do in deum.

These foloweth the seven
Penitenciall psalmes.
Anty. Remember not.

Consequitur sep
tem psalmi peni
tentiales.
Antiphona. Re
miniscaris.

Why that these. vii. psalmes folowynge are cal
led penitenciall/ and be chyevely noted aboue o
ther/ the common oppynion and mynde of many
wyters is and hath ben. that the kynge & pros
phete David compunde and stryken with hartie repentaunce
of his greuous adulterie committed with Bathsheba, and the des
testable myrther of Uriah her husband (beyng his knyght and
seruaunt) after he was admonished by the prophete
of god, shulde make them specially to declare his inwarde sor
rowe, and depe contricyon that he toke for the same: but whe
ther it were done vpon that occasyon or not/ that I referre to
the iudgement of other/ bycause that in the psalter they stande
not together orderly: yet this is very certayne, that they maye
well and of good congruence be called penitenciall/ for so moch
as penance in theym is so dilygently, often, and man festly
treated, repeted, and commended, as in the selfe psalmes is re
sely perceyued.

H. ii.

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The seven psalmes.

Domine
ne in fu
rore tuo
arguas me: neq[ue]
ira tua corripias
me.

Discrere mei do
mine quoniam in
firmus sum: sana
me domine quonia[m]
conturbata sunt
ossa mea.

Et anima mea tur
bata est valde: sed
tu dñe v[er]o quo.

Conuertere dñe &
eripe animam meam: sal
uam me fac propter
misericordiam tuam. **Q**uia
non est in morte qui
memor sit tui: in
inferno autem dñs non
est tibi.

Aboz
ui in gemitu meo,
lauabo plingulas
notes lectum meum:
lachrimis meis
stratum meum rigabo.

Turbatus est a fu
rore oculus meus
in ueteraui inter
omnes inimicos tuos.

Discedite a me
omnes qui operamini
iniquitatem: quia ex
audiuit dñs vocem
fletus mei. **E**t ex
audiuit dñs deprecationem



Did rebuke
me not in
thy furpe:
neyther cha
sten thoume
in thyne an
gre. **H**au
mercye on

me lord for I am sycke heale
me lord for my bones are bru
sed. **A**nd my soule is very sore
troubled: but howe longe lord.

Turne the lord & delyuer my
soule: saue me for thy mercye.

For there is none in death that
hath mynde of the: and in hell,
who wyl knowledge y. **I** haue
laboured in my sorowe, **I** shall
euery nyght wasche my bedde,
with teares shall I weate y pla
ce where I lye. **M**yne eye is

troubled with woodnes **I** haue
waren olde amonge all my ene
myes. **A**uoyde fro me all ye y
worke wyckednes: for the lord
hathe herde the noyse of my we
pyng. **T**he lord hath herde

The seven psalmes.

my prayer: the lord hath herde
my petition: Let all myne ene-
mies be ashamed and confoun-
ded, let them be ashamed, and
confounded very quykely.

Glozy be to the father, &c.

The. ccc. psalme.

Blessed are they, whose in-
iquities be forgyuen: and
whose synnes be couered

Blessed is the man to whome
god shall nat impute synne: ney-
ther in his spyryte is discepte.

For I haue holden me styll my
bones haue waken old, whylest
I cryed al y dawe. For day and
nyghte hath thyne hande be im-
burdened vpon me: I was tour-
ned in my trouble, whylest my
backe bone was stryken I haue
made my faulte knowen to the:
and haue nat hyd myne vnrigh-
tuousnes. I sayde, I shal con-
fesse myne vnrighytuousnes a-
gaynst my selfe to the lord and
thou hast remytted the wycked-
nes of my synne. For that shal
H.iii.

Fol. lix.

tionē meā dñs oĩ-
nē meā suscepit.
Erubescant & cō-
turbētur vñemē-
ter oēs inimici mei
cōuertant & erube-
scāt balde veloci-
ter. Gloria patri.

Psalmus. ccc.

Beatī quorū
remissē sūt
iniquitates: & quorū
tecta sūt peccata
Beat⁹ vīr cui nō
sputauit dñs pec-
catum: nec est in
spīritu eius dolus
Quātacū inue-
rauerūt oīa mea
dū clamarem tota
die.

Quā die ac nocte
grauata est super
me manus tua: cō-
uersus sū in erū-
na mea dum cōfi-
gitur spīna.

Delictum meum
cognitū tibi feci &
in iustitiā meam
non abscondi.

Dixi & fitebor ad-
uersum me in iusti-
tiam meā domino
et tu remisisti im-
pietatem peccati
mei.

Pro hac orabit

ad te omnis fan-
ctus in tempore o-
portuno. Verun-
tamen in diluui-
aquarum multa-
rum: ad eum non
appropinabunt.

Tues refugium
meū a tribulatio-
ne que circūdedit
me: ultatio mea
erue me a circū-
dantibus me. In-
tellectum tibi da-
bo et instruā te in
via hac qua gradi-
eris firmabo sup-
er oculos meos.

Nolite fieri sicut
equus et mulus:
quibus non est in-
tellectus.

In chamo et fre-
uo maxillas eorū
constringe: qui nō
appropināt ad te
Multa flagella
peccatoris sperā-
tē aut in dño mīa
circundabit

Et amini i dño
et exultati iusti: et
glo. lamini omnes
recti iōde.

Gloria patri.

Psalms. cxxviii
Domine ne i
furore tuo
arguas me: neq in

The seven psalmes.

euery holy persone praye vnto
the, in tymeconuenient. **N**euer-
theles in þ surroundyng of ma-
ny waters, they shal nat appro-
che vnto him. **T**hou arte my re-
fuge from trybulacion þ hath
euclosed me: my ioye, deliuer me
from them that compasse me.

I shal gyue the vnderstādyng
and shal enstructe the: in the
way that þ shalt go, **I** shal fa-
sten myne eyes vpon the. **B**e ye
nat made as the horse and the
mule in whome there is none
vnderstandyng, **B**ynde the
mouthes of them in snaffles and
byddles: that wyl nat drawe vñ
to the. **M**any are the plagues of
synners: but hym that trusteth
in the lord, he shal compasse w
mercy. **B**e gladde in the lord,
and reioyse ye ryghtuous, and
be ioyous all, that be vpryght
in herte. **G**lorie be to. **cc.**

The. cxxv. psalme.

Iorde reproue me nat in
thy fury neyther in thyn

The seven psalmes.

Fol. lx.

anger correcte þ me. **F**oz thyne
arrowes are fastened in me: and
vpon me hast þ enforced thyne
hand. **T**here is no helth in my
fleshe in regarde of thy wꝛath is
there no rest in my bones, be-
cause of my synnes. **F**oz myne
iniquities are ouerpasseþ myne
heade, and are layde vpon me
as an heuy burden. **M**y woun-
des haue putrefied and festered
by reason of my folyshenes.

I am made wꝛetched & croked
vnto the ende: all day dyd I go
sorrowfully. **F**oz my loynes are
full of illusions: and there is no
helthe in my fleshe. **I** am soze
afflicted and brought lowe: I
dyd roze out for the sorowe of
myne herte. **L**ord befoze the is
all my desyre: & my mournynge
is nat hydden from the. **M**yne
herte is troubled, my strength
hath leste me: and the lyght of
myne eies, and the very same is
nat with me. **M**y frendes & my
neyghbours dꝛewe together &

ira tua corripas
me. **Q**uoniam sagitte
tuæ infixæ sūt mihi
& confirmasti sup
me manū tuam.

Nō est sanitas i
carne mea a facie
ire tue: nō est par
osibꝫ meis a facie
peccatorꝫ meorū.

Quoniam iniquitates mee
supgresse sūt ca-
put meū et sicut
onus graue gra-
uate sunt sup me.

Putruerūt & cor-
rupte sūt cicatri-
ces mee a facie in-
sipientie mee.

Miser factꝫ sū et
curuatꝫ sū vsqꝫ i
finē: tota die cōtri-
statꝫ igrediebar.

Quoniam lūbi mei im-
pleri sūt illusionē
bus et non est sa-
nitas i carne mea
Afflictꝫ sū & hu-
miliatꝫ sū nimis
rugiebā a gemitu
cordis mei.

Dñe
an te oē desiderii
meū: & gemitꝫ meꝫ
a tenō ē absconditꝫ

Cor meū turbatū
est dereliquit
me virtꝫ mea & lu-
mē oculorꝫ meorū
& ipse nō est mecis

Amici mei & pri-
mi mei aduersum

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The seven psalmes.

me appropinqua-
uerunt & steterunt.
Et q̄ iuxta me e-
rāt de longe stetes-
rūt & vīm faciebāt
q̄ ārebāt aīaz meā
Et q̄ inquirebāt
mala mihi locuti
sunt vanitates: et
dolos tota die me
ditabantur.

Ego autē tanq̄
surd⁹ nō audiebā
& sicut mutus nō
aperiens os suum
Et fact⁹ sū sicut
homo nō audiens
et nō habēs in ore
suo redargutiōes
Qm̄ i te dñe spe-
raui: tu exaudies
medie deus me⁹.

Qz dixi neqñ suc-
p̄gaudeāt mihi in-
imici mei, & dū cō-
mouentur pedes
mei super me ma-
gna locuti sunt.

Qm̄ ego i flagel-
la paratus sū: et
doloꝝ me⁹ in con-
spectu meo semp.

Quoniā iniquita-
tē meā annūtiabo
et cogitabo p̄ pec-
cato meo. & nimis
ei autē mei viuūt
et confirmati sūt
super me: & multi-
plicati sunt q̄ ode

stode agayng me. And they þ
were nexte me, stode farre of: &
they that layde wayte for my
lyfe set vpon me. And they that
sought for me, spake euyl vnto
me: vanytes and disceytes they
imynagined all daye. But I as
one beyng deafe, dyd nat here
and as one that were dombe,
nat openyng my mouth. And
I was made as a man nat hea-
ryng: and haupng no countre
checks in his mouthe. For in
the Lorde haue I trusted: thou
wylte heare me my lord god.

For I haue sayde, least any
tyme myne enemyes triumphe
vpon me and whylest my feete
slyde, they spake great thynges
agaynste me. For I am prepa-
red vnto the whippes: and my
dolour is alwayes in my syght
For I shall confesse myne vn-
godlynnes: & shall take thought
for my synne. But myne enemy-
es lyue, and are made stronge
ouer me: & they are multiplyed

The seven psalmes.

whiche hated me vniustly.

They þ requyte euyl for good detracted me because I folowed goodnes.

Forlake me nat o lord my god: neyther departe thou from me. Intēde towarde my helpe, o lord god my helthe.

Gloꝝy be to the father. &c.

The.ii. Psalme.

Hue mercy vpon me (oh god) accoꝝdyng to thy greate mercy. And ac-

coꝝdyng to the multitude of thy compassyons, wpe away myne iniquite. Washe me moze fro myn iiquite: & clese me moze from my synne. For I know- ledge myne iniquite, and my synne is euer befoze myne eyes.

Agaynste the onely haue I syn- ned, and haue done euyl in thy syghte that thou mayest be iusti- fied in thy wordes & baynquish the whan thou arte iudged. Lo I was begotten in wyckednes: & my mother conceyued me in syn. No thou hast loued truthe, the
H. v.

Fol. lxi:

erunt me inique.

Qui retribuunt mala pro bonis de- trahebant michi: quoniam sequebar bonitatem.

Ne derelinquas me dñe de⁹ meus: ne discesses a me.

Intēde in adiuto- riū meū dñe deus salutis mee. Glo- ria patri. ps. ii.

Misereremur de⁹: secundū magnā miām tuā Et scdm multitu- dinē miserationū tuarū dele iniqui- tatem meam.

Ampli⁹ laua me ab iniquitate mea et a peccato meo munda me. Qm iniquitatē meā ego cognosco: & peccatū meū contra me est se- per.

Tibi soli pecca- ui et nialū coram te feci vt iustifice- ris in sermonib⁹ tuis et vincas cū iudicaris.

Ecce enī in iniqui- tatib⁹ cōcept⁹ sū, et in peccatis cōce- pit me mē mea.

Ecce enī veritatē

inflexisti incerta et
occulta sapientie
tue manifestasti
michi.

Sperges me do
mine yfopo ⁊ mū:
dabo: lauabis me
et sup niuem deal
babo:

Auditui meo da
bis gaudiū et leti
ciā: et exultabunt
ossa humiliata.

Uerte faciē tuā
a peccatis meis: et
omnes iniquitates
meas dele.

Cor mūdū crea i
nie deus ⁊ spiritū
rectum innoua in
visceribus meis.

Reproicias me
a facie tua: ⁊ spm
sanctū tuū ne au
feras a me.

Redde mihi leti
ciā salutaris tui: ⁊
spiritu principali
confirma me.

Procebo iniquos
blas tuas: ⁊ impij
ad te cōuertentur

Libera me de cā
gumib⁹ de⁹ deus
salud mee: et exul
tabit lingua mea
iustitiam tuam.

Ofne labia mea
aperies: ⁊ os meū

The seven psalmes.

vnknown and secrete thynges
of thy wysedome haste thou vt
tered vnto me. **S**prinkle me

lorde with hysope and so shal I
be cleane: thou shalt wasshe me,

⁊ than shal I be whyter than
snowe. **U**nto my hearyng shalt

thou gyue ioye and gladnes: ⁊
my weykened bones shalbe re
freshed. **T**urne thy face from

my synnes: ⁊ wpe away all my
wyckednes **A** pure herte create

in me (oh god) and an vpyght
spirite make a new within me.

Caste me nat away from thy
face: and thy holy spirite take
nat from me. **R**estore vnto me

the gladnes of thy saluacion, ⁊
strengthen me with apyncypal

herte. **I** wyll enstruete the wyck
ed, that they maye knowe thy

wayes ⁊ the vngodly shalbe cō
uerted vnto the. **D**elpuer me

from bloudes (oh god) the god
of my helthe, and my tongue
shal exalte thy ryghtwysnes:

Lord open thou my lypes: and

The seven psalmes.

my mouth shall shewe forth
thy prayse. **F**or if thou haddest
despyed sacrifices, I had surely
geuen it, but thou delightest nat
in burnt sacrifices. **A** sacrifice
to god is a lowly spiryte: a con-
trite and an humble herte thou
shalt nat dispise (o god). **D**eale
gentely of thy fauourable bene-
uolence with Syon: that y wal-
les of Hierusalē may be buylte
agayne. **W**hen shalt thou ac-
cepte the sacrifice of rightwys-
nes, oblations and burnt offe-
rynges: than shall they laye cal-
ues vpon thyne altare. **G**lorie.

The .c. i. psalme.

Lorde heare my prayer:
let my clamoure come
vnto the. **T**ourne not thy face
fro me when soeuer I am trou-
bled bowe thyne eare vnto me.
In what soeuer day that I am
troubled heare me quickely.
For my dayes haue vanished
as smoke & my bones waxed drie
as a fyrebrande **I** am stryken

Fol. lxi.

annūciabit laudē
tuam.

Quoniam si volu-
isses sacrificiū de-
dissem: utiq; olo-
caustis nō delecta-
beris.

Sacrificium deo
spūs cōtribulat⁹
cor contritū et hu-
miliatū deus non
despicies.

Benigne fac do-
mine in bona vo-
luntate tua sicut: ut
edificent muri hie-
rusalem.

Tunc acceptabis
sacrificiū iusticie
oblationes et ho-
locausta: tunc im-
ponent super alta-
re tuum vitulos.

Gloria patri.

Psalmus. c. i.

Domine ex-
audi orōnē
meā: clamor me⁹
ad te veniat.

Nō auertas fa-
ciē tuā a me: in qua
cūq; die tribulor
inclina ad me au-
rē tuā. **I**n quacū

q; die iuocauero te
velociē exaudi me

Qui defecerunt si-
cut fum⁹ dies mei
et ossa mea sicut
cremū aruerunt.

Percuss⁹ sicut fe-

non aruit cor meum
quod oblitus sum comedere panem meum.
Et voce gemitus mei adhesit os meum carni mee.

Similis factus sum pellicano solitudinis: et factus sum sicut nicticorax in domicilio.

Vigilans et factus sum sicut passer solitarius in tecto.

Tota die exprobabant michi inimici mei: et qui laudabant me aduersum me iurabant.

Quia cinerem tanquam panem manducabam et potum meum cum fletu miscebam.

Facile ire indignationis tue: quia eleuans allicisti me.

Dies mei sicut umbra declinauerunt: et ego sicut fenenum arui.

Tu autem domine in eternum permanes: et memoriale tuum in generatione et generatione. Tu exurgens domine misereberis syon: quia tempus miserendi ei: quia venit tempus

Quoniam placuerunt

The seven psalmes.

and my herte whythered lyke haye, because I forgot to eate my breade. With the noyse of my mournynge, my bone hath clouen to the flesh. I am made lyke vnto a pellycane of wildernes, & am made lyke y nyght rauin in an house I haue walked & am made lyke a sparow solitary in the rouse of an house. All day myne enemyes rayle vpon me: & they that praysed me conspired agaynst me. For I dyd eate ashes as breade, and myn gled my drynke with wepyng. In regarde of thy wraathe and indignacion for thou takynge me vp diddest cast me agaynst the grounde. My daies haue faded as a shadowe, and I haue whythered lyke haye. But thou lord abydest for euer, and thy memoriale is frome one generation to an other. Thou lord as thyng shalt haue mercy of syon, for the tyme cometh. For y stones therof haue pleased thy

The seven psalmes.

seruauntes, and they shall haue
cuthe on the grounde therof.

And the people shall feare thy
name, o lord, and all the kyn-
ges of the earth thy gloze. **F**or
the lord hath buylded Syon,
and shalbe sene in his gloze.

He hath regarded the speche
of the humble, and hath not di-
spised theyr prayer. **B**ut these
thynges be wyten in another
generation, and the people that
shall be created shall prayse the
lord. **F**or he hath loked downe
frome his hyghe holy place, the
lord hath loked downe from
heuen vnto the earth: **F**or to
heare the waylynge of them
be fettered, for to lose the sonnes
of them that were slayne. **W**hat
they shulde in Sion declare the
name of the lord, and his prayse
in Hierusalem. **I**n assemblyng
of people together, and kynges
for to serue the lord. **H**e aun-
swered him in the waye of his
vertue, shewe vnto me the short

Pol. lxxx.

seruis tuis lapis
des eius et terre
eius miserebitur

Et timebunt gen-
tes nomē tuū dñe
et oēs reges terre
gloriam tuam.

Quā edificauit do-
minus syon: et vl-
debit in gl'ia sua.

Respexit i oratio-
nē humiliū: et non
spreuit precē eorū

Et sciat hęc in
generatiōe altera
et populus q̄ crea-
bitur laudabit do-
minum.

Quia prosperit
de excelsō sancto
suo dñs de celo in
terram asperit.

Ut audiret gemi-
tus cōpeditōrum:
vt solueret filios
interemptōrum.

Ut annūcient in
syon nomē domi-
ni et laudem eius
in hierusalem.

In cōuentēdo po-
pulos in vñū: et re-
ges vt seruiāt dño
Respōdit et i vñā
virtutis sue pauci-
tatē dierū meorū
nūcia mihi.

The seven psalmes.

Ne renoces me i
dimisso diez meo
ru: in generatione
et generatione an
ni tui.

Inicio tu dñe ter
ram fundasti: & o
pera manuu tuaz
sunt cell.

Ipsi peribunt tu
aut permanes: et
oēs sicut vestime
tu veterascent.

Et sicut operto
ru mutabis eos: &
mutabuntur tu aut
idē ipse es et anni
tui non deficient.

Alli seruoꝝ tuo
rum habitabūt: et
semē eoꝝ in secul
lum dirigitur.

Gloria patri.

Psalmus. cxxix.

De profundis
clamaui ad
te dñe: dñe exaudi
vocem tuam.

Aiant aures tue
intēdētes: in vocē
deprecationis mee.

Si iniquitates ob
seruaueris domine
dominus quis susti
nebit.

Quod apud te ppi
tatio est: & ppter
legē tuā sustinui

nes of my dayes. **C**all me not
backe in y myddes of my dayes
into the euerlastynges of thy
ye. **F**rom the begynnyng y
loꝝde hast layde the foundation
of the earthe, and the woꝝkes of
thyne handes are the heuens.

They shall peryshe, but thou
abydest: and all shall waxe olde
as a garment. **A**nd as a cou
ryng thou shalt chaunge them
and they shall be chaunged: but
thou arte one and the same, and
thy yeares shall not fayle. **T**he
sonnes of thy seruauntes shall
dwell together: and theyꝝ seed
shall be directed foꝝ euer.

Glorie be. **The. cxxix. psalme.**

From the deepe places
haue I called vnto the,
(oh loꝝde) loꝝde heare my voyce
Let thyn eares be intentife, to
the voyce of my prayer. **I**f thou
(loꝝde) wylte loke so straytly v
pon synners, o loꝝde, who shall
abyde it. **B**ut there is mercy w
the, & bycause of thy lawe, haue

The seven psalmes.

I abyden the, o lord. My soule
hath abidē in his word: my soule
hath trusted in the lord. **F**rom
þ morninge watche vnto night
let Israel trust in the lord. **F**or
with the lord there is mercye:
& his redemption is plenteous.
And he shall redeme Israel,
from all the iniquities of it.

Glorie be. **T**he. clu. psalme.

Lorde heare my prayer,
w̄ thyne eares perceyue
my desyre, for thy tru-
thes sake heare me for thy rygh-
tuousnes. **A**nd entre not in iud-
gement with thy seruāt, for eue-
ry person lyuyng shal not be iu-
stefyed in thy syght. **F**or an ene-
mie hath pursued my soule hath
brought low my lyfe in earthe.
He hath set me in darkenes the
deade men of þ world, & my spi-
rite was vexed, my herte trou-
bled within me. **I** haue bene
myndeful of olde dayes, **I** haue
studied vpon al thy workes, & in
þ dedes of thyn hādes **I** mused

Fol. lxxiii.

te dñe. **S**ustinuit
aia mea in verbo
eius: sperauit aia
mea in domino

A custodia matu-
tina vsq; ad noctē
speret israel i dño
Quia apud dñm
mīa, et copiosa a-
pud eū redēptio.

Et ipse redimet
israel: ex oib; inī-
quitatibus eius.

Gloria patri.

Psalmus. clu.

Domine ex-
audi orōnē
meā aurib; p̄cipe
obsecrationē meā
in b̄itate tua exau-
di mei tua iustitia

Et nō intres i iu-
diciū cū seruo tuo
dñe: q̄ nō iustifi-
cabitur i cōspectu
tuo omnis viuēs.

Quā p̄secutus est
inimic; aiam meā
humiliavit in ter-
ra vitā meā. **C**ol-
locauit me i obscu-
ris sicut mortuos
seculi et anxius
est super me spūs
meus in me turba-
tū est cor meum.

Memor fui dierū
ātiquorū meditā-
tū i oib; opib; tu-
is i factū manūū
tuarū meditabar.

Expandi manus
meas ad te anima
mea sicut terra si
ne aqua tibi

Elociter exaudi
me dñe: defecit spi
ritus meus.

Non auertas fa
ciem tuam a me et si
milis ero descende
ntibus in lacum.

Auditam fac mihi
manum meam tuam:
quia in te speravi

Potam fac mihi
viam in quaambu
le: quia ad te leua
ui animam meam.

Exipe me de ini
micis meis dñe ad
te confugi doce me
facere voluntatem
tuam quia deus me
us es tu.

Spiritus tuus bo
nus deducet me in
terram rectam: ppter
nomen tuum dñe vi
uificabis me in e
quitate tua.

Duces de tribu
latione animam meam
et in misericordia tua diriges
omnes inimicos meos

Et perdes omnes
qui tribulant ani
mam meam: quoniam ego
seruus tuus sum.

Gloria patri et fi
lio et spiritui sancto

The seven psalmes.

I haue stretched forth myne
handes vnto the, my soule vn
to the, as earthe without water

Hastely heare me, o lord, my
spirite hath fayled me **T**ourne
not thy face from me: lest I be
lyke to men descendynge into a
pytte. **C**ause thy mercy to be

harde of me betymes, for in the
haue I trusted. **S**hew me the

waye wherein I maye walke,
for in the haue I lyfte vpp my

mynd. **D**eliver me from myne
enemyes lord, vnto the haue I
fled, teach me to do thy wyll, for
thou arte my god. **T**hy good

spirite shall conduyte me into
the lande of ryghtfulnes, for
thy names sake lord thou shalt
reuyue me throught hyne equi
tie. **T**hou shalt bring my soule

from trouble, and throughte thy
mercy destroye al my enemyes.

And thou shalt destroye al
that molest my soule, for I am thy
seruaunt. **G**lorie be to y father

to the son and to y holy ghoſte.

The .xv. psalme.

As it was at the begynnyng
as it is now & ever shalbe. So
be it. **Ant.** Remembze not, o
lorde, the faultes eyther of vs,
oz of our parteners, neyther
take thou vengeaunce on our
synnes. Spare (o lorde) spare
thy people, whiche thou hast re-
dempd with thy pzeuousbloud
Be neuer moze angry with vs.

Here after foloweth the
xv. psalmes.

I Cryed vnto the lorde. &c.
lyfted vp myne eyes.
reioysed in those. **A**n
to y I haue lyfted. **E**xcepte the
lorde. **A** they that trust in y lorde.
A han the lorde tur. **E**xcepte
the lorde. **B**lessed be all that.
Eftsones haue they. **F**rom
the deepe sees. **L**orde my herte
is not exalted.

psalme.

Lorde haue mynde of **D**a-
uid: and of all his meke-
nes **A**s he hath sworne
to the lorde, hath made a vowe
to the lord of Jacob. **I**f I shal
I. i.

Fol. lxx.

Sicut erat in pri-
cipio & nunc et sem-
per et in secula se-
culorum. Amen.

Reminiſcaris
dñe delicta nostra
vel parentum nro-
rum neq; vindictam
sumas de peccatis
nostris. Parce do-
mine pze populo
tuo que redemisti
precioso sanguine
tuo: ne in eternum
irascaris nobis.

Exultabo in
domino
Ant. **D**ñm
exultabo
culos meos.

etatus sum.
d te leuaui.
isi quia dñs.
ut confidunt.
in conuertendo.
isi dominus.
eat omnes.
epe expugnas
e profundis.
omine non est.

Exultabo
Ant. **E**xultabo
dauid & ois
mansuetudinis ei-
us
Sicut iurauit do-
minus: votu vout
deo iacob.

Si introiero in

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tabernaculum do-
mus mee: si ascen-
dero in lectū stra-
ti mei.

Si dederō sōnū
oculis meis: & pal-
pebris meis do-
mitationem.

Et requiē tempo-
ribus meis donec
inueniā locum do-
mino: tabernacu-
lum des iacob.

Ecce audiui-
mūs eā in effrata: inue-
nimus eā in cam-
pis silue. **I**ntroi-
bim⁹ in tabernacu-
lum ei⁹: adorabi-
mus ī loco ubi ste-
terunt pedes eius

Urgē dñe in re-
quiē tuā tu & arca
sc̃ificatiōis tue.

Sacerdotes tui
induātur iustitiā
et sc̃i tui exultēt.

Propter Dauid
seruū tuū nō aue-
tas faciē xp̃i tui.

Iurauit dñs da-
uid veritatē & non
frustrabit eum de
fructu ventris tui
pnā sup sedē tuā

Si custodierit fil-
ii tui testamentū
meū: & testimōia
mea hec que doce-
bo eos. **E**t filii

The. xv. psalmes.

entre into the tabernacle of my
house, if I shall ascende in to þ
bed where I lye. **I**f I shall gyue
sleepe vnto myne eyes, and som-
berynge vnto myne eye lyddes

And rest vnto tēptes of myne
heade, vntyl I fynde a place for
þ lord: a tabernacle for þ god of
Jacob. **H**o we haue herde her

in Effrata, we founde her in the
feldes of woode. **W**e shall en-
tre into his tabernacle: we shall
woꝝshyp in the place where his
fete stode. **A**ryse lord into the

reste, thou and the Arche of san-
ctificacion. **L**et thy pꝛeestes do

on iustyce, and thy sayntes re-
ioyse. **F**or thy seruaunte Da-
uides sake, turne nat backe the

face of thyne annoynted. **T**he

lord hath swoꝛne truthe vnto
Dauid, and shall nat deceyue

him, of þf ruite of thy belly shall
I set one vpon the seate. **I**f thy

chyldeꝛen wyl kepe my testament
and my testimonies, those that

I shall teache them. **A**nd they

sonnes worlde withoute ende
shall sit vpon thy seate.

For the lord hath chosen Sion, he hath
chosen it for his dwelling place

his is my resting place for
euermore, here shall I dwell,

for I haue chosen it with bles-
syng.

The wydowe of it I
shall blesse, the poore people of it
I shall fulfill with breade.

shall compass the prestes
therof with health: and the sayn-
tes therof shall triumphe with

gladnes. Whither shall I bring
the horne of Dauid, I haue pre-
pared a lantarne for myne annoy-

ted. The enemyes of hym I
shall compass with confusion, v-
pon hym surely shall sanctifica-

tion floreye. Lord be to.

psalmes .xv. .

Beholde howe good and
pleasaunt it is for bre-

thren to dwell to gether.

As a sountment in the heed
that descendeth in to the bearde

As the bearde of Aaron.

.i. ii.

eorum usque in seculum
sedebunt super sedem tuam.

Quia elegit dominus
sion: elegit eam in
habitationem sibi.

Et requies mea
in seculum seculi hinc
habitabo quoniam
elegi eam.

Et dabo ei benedi-
ctiones benedictionem pau-
peres eius saturabo
panibus.

Sacerdotes eius
induam salutari: et
sancti eius exulta-
tione exultabunt.

Et producam
cornu dauid: paraui
lucernam christo
meo.

Inimicos eius in
dum confusione su-
per ipsum autem
efflorescit sanctifi-
catio mea.

Gloria patri.

psalmes .xv. .

Ecce quod bonum
et quod iocundum
habitare fratres in
unum. Sicut un-
guentum in capite
quod descendit in
barbam barbam
Aaron.

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Quod descendit
in ora vestiment
eius: sicut ros her
mon qui descendit
in montē syon.

Quā illic manda
uit dñs bñdictio
nem: et vñā vsq
in seculū.

Gloria patri.

Ps. cxxviii.

Ecce nunc bñ
dicite dñm
oēs serui domini.

Qui statis in do
mo dñi: in atrijs
domus dei nostri.

In noctib⁹ extol
lite man⁹ vestras
in sc̃tā: et benedici
te dominum.

Benedicatte dñs
ex syon: qui fecit
celum et terram.

Gloria patri et fi
lio et spiritui sc̃tō
icut erat in p̃i
cipio et nunc et se
per et in secula se
culorum Amen.

Ne reminiscaris
dñe delicta nostra
vel parentū ño
rū neq; vindictam
sumas de peccatis
nostris Parce do
mine p̃ce populo

The. cv. psalmes.

Which descendeth into þ skyrte
of his garmente, as the dewe of
hermon, that descendeth in to þ
mounte of syon. **F**or ther hath
the lord promysed blessinge, &
lyfe worlde without ende.

Glorie be to the father to. **re.**

The. cxxix. psalme.

Do nowe blesse ye the
lord all the seruauntes
of the lord. **W**hiche
stande in the house of the lord
in the courtes of our goddes
house. **R**yste vp your handes in
the nyghtes vnto the holy pla
ces, and blesse the lord. **T**he
lord of syon blesse the, which
made heuen and earth. **G**lorie
be to the father to the son and
to the holy Ghoste. **A**s it was
at the begynnyng as it is now
and euer shalbe. **S**o be it. **Anty.**
Remembre nat, o lord, the faul
tes eyther of vs or of our paren
tes, neyther take thou venge
auice on our synnes. **S**peare
(o lord) speare þ people, whiche

Letany.

thou haste redempyd with thy
precious bloud. Be neuer moze
angry with vs. **The Letany.**

Lord haue mercy on vs.
Angelle haue mercy on
vs. **O**rdre haue mercy
on vs. **C**hryste heare vs.

God father of heuen, haue mer-
cy on vs.

Goddes sonne redemer of the
worlde, haue mercy on vs.

God the holy ghoſt, haue mer-
cy on vs.

Holy trynity one god, haue
mercy on vs.

Holye Marye virgyne and
mother of God. pray for vs.

Saynt Mychel pray for vs.

Saynt Gabryel pray for vs.

Saynt Raphael pray for vs.

All holy angels and archan-
gels pray for vs.

All orders of holy spirites.
pray for vs.

Saynt Iohn Baptyste pray.

All holy patriarches and prophe-
tes pray for vs.

A.iii.

Fol. lxxvii.

tu. ne in eternum
traſtaris nobis.

Letania

prae electon.

Deelexit

prae electon.

ſe audi nos.

Pater deus celsus deus
Miserere nobis.

Iesu redemptor
mundi deus Miserere
nobis.

Spiritus sancte
deus. Miserere
nobis.

Sancta trinitas
unus deus. Misse-
rere nobis.

Sancta maria
go et mater dei.

Ora pro nobis.

Sanctus michael:

Ora pro nobis.

Sanctus gabriel or.

Sanctus raphael.

Ora pro nobis.

Omnes sancti an-
geli et archangeli
dei: Orate pro no.

Omnes sancti be-
atorum spirituum or-
dines. Orate pro no

Sanctus iohannes
baptista ora.

Omnes sancti patriarche
et prophete orate

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ancte petre or
ancte paule or

ctē andrea or
ctē iohānes or

ctē iacobe or
ctē thomas or

ctē philippe or
ctē iacobe or

ctē mathee or
ancte bartholo
mee: ora p nobis.

ctē simon or
ctē thadde or

ctē mathie or
ctē barnaba o.

ctē marce or
ancte luca or

Omnes sancti a-
postoli euangelis-
te orate p nobis
Omnes sancti disci-
puli et innocen-
tes: orate p nobis
sancte stephane
ora pro nobis.

sancte george o.
Oēs sancti mar-
tyres: orate p no.
ctē hieronime
ora pro nobis.

ctē augustine o
ctē ambrosii or
ancte gregori
ora pro nobis.

Letany.

aynt Peter pray for vs.

aynt Paule pray for vs.

aynt Andrew pray for vs.

aynt Johan pray for vs.

aynt James pray for vs.

aynt Thomas pray for vs.

aynt Phyllippe pray for vs.

aynt James pray for vs.

aynt Mathewe pray for vs.

aynt Bartholome pray.

aynt Symon pray for vs.

aynt Cathe pray for vs.

aynt Mathie pray for vs.

aynt Bernabe pray for vs.

aynt Marke pray for vs.

aynt Luke. pray for vs.

ll holy apostels and euange

lystes pray for vs.

ll holy disciples and innocen

tes pray for vs.

aynt Stephen pray for vs.

aynt George pray for vs.

ll holy martyrs pray for vs.

aynt Hierome pray for vs.

aynt Augustyn pray for vs.

aynt Ambrose pray for vs.

aynt Gregory pray for vs.

Letany.

Saynt Nicolas pray for vs.
 All holy confessours pray.
 Saynt Mary magdalen pray.
 All holy virgins pray for vs.
 All holy sayntes pray for vs.
 Be merciful. Spare vs o lord.
 From all euyl. Lorde delyuer
 vs. From the awaytes of the
 deuyll. Lorde delyuer vs. From
 endles dampnacyon, Lorde de.
 From the imminent peryll of
 our synnes. Lorde delyuer vs.
 From the assaults of deuyls.
 Lorde delyuer vs. From the
 spirite of fornication. Lorde de.
 From the desyre of vayne glo-
 ry. Lorde delyuer vs. From
 all vncleannes of body and soule
 Lorde delyuer. From wyathe
 and hate, and all euyl wyll.
 Lorde delyuer vs. From vn-
 cleane thoughtes. Lorde dely-
 From blyndnes of herte. Lorde.
 From lightenyng and tempest
 Lorde dely. From sedeyne and
 vnprouided death. Lorde. By
 thy mystery of thy holy incarna

J.iii.

Fol. lxxviii.

Sancti nicolae or
 omnes sancti co
 fessores: orate p.
 Sancta maria
 magdalena ora p
 O es sancte vir-
 gines: orate p no.
 O es sciti et sacre
 dei: orate p no.
 Propitius esto:
 Parce nobis dñe
 Ab omni malo:
 libera nos dñe.
 Ab insidiis dia-
 boli: Libera nos.
 Ab dampnatione
 perpetua: Libera.
 Ab imminētib⁹
 pctōz nōz periz-
 culis Lib. Ab in-
 festationib⁹ demo-
 num: Lib. Ab spū
 fornicatiōis: Lib.
 Ab oib⁹ immū-
 dictis mētis & cor-
 poris: Libera nos
 Ab ira & odio et
 omni mala volun-
 tate: Libera nos.
 Ab immūdis co-
 gitatiōibus. Lib
 Ab cecitate cor-
 dis: Libera nos.
 Ab fulgure & tem-
 pestate Libera.
 Ab subitanea et
 improuisa morte:
 Libera nos dñe.
 Per misteriu sā-
 cte incarnationis

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tue. Libera.

Per natiuitatē
tuā: Libe. Per sā
ctam circūcisiōnē
tuā: Li. Per bap-
tismū tuum: Lib.

Per ieiuniū tuū:
Libera. Per pas-
sionē ⁊ crucē tuā:
Libe. Per precio-
sam mortē tuā: li.

Per gloriosā re-
surrectionē tuā: li.

Per admirabilē
ascensionē tuā: li.

Per gratiā sācti
spūs paracliti: li.

In hora mortis:
succurre nobis d.

In die iudicii Li.
Peccatores: Te

rogam⁹ audi nos
⁊ pacem nobis

dones. Te roga.
⁊ mīa tua ⁊ pie

tas tua nos sēper
custodiat. Te ro.

⁊ ecclesiā tuā
regere et defen-
sa re digneris. Te ro

⁊ regi nostro ⁊
principib⁹ nris pa-

cē ⁊ verā cōcordiā
atq; victoriā dona-

re digneris. Te r.
⁊ episcopos no-

stros et oēs agre-
gatiōes illis qm̄is

fas i sāā religiōe
⁊ seruare dig. Te.

⁊ aggregatiōes

Letany.

tion. Lorde. By thy natiuite.

Lorde delyuer. By thy circumci-

sion. Lorde. By thy baptysme.

Lorde delyuer vs. By thy fa-

stynge. Lorde dely. By thy crosse

and passyon. Lorde delyuer.

By thy precious death. Lorde:

By thy glorious resurrection.

Lorde de. By thy marueylous

assencion. Lorde. By the grace

of the holy ghoſte. Lorde dely.

In the houre of death. Lorde

succour vs In the day of iudge-

ment. Lorde delyuer. We syn-

ners pray the to heare vs.

That thou gyue vs peace, we

pray the. That thy mercy and

thy pytie may euer preserve vs,

we pray the to heare vs. That

thou beuchsaufe to gouerne ⁊

kepe thy churche We pray the.

That ⁊ gyue peace con corde ⁊

victory to our kynge and pryn-

ces, we pray. That thou kepe

all our byshops and prelates in

holy religion. we pray the to.

That thou kepe all the cougre

Letany.

gations of sayntes in thy holy
seruice. we pray the to heare vs.
That thou preserve all chrysten
people which thou hast redeemed
with thy precious bloude. We
pray the to here vs. That thou
gyue all our benefactours euer
lastyng benefites. We pray the.
That thou wylte delyuer the
soules of vs and our parentes
from eternall dampnacion. We
pray the to here vs. That thou
vouchsaufe to gyue & preserve
the fruites of the earth. we pray.
That thou vouchsaufe to cast
vpon vs thy mercyfull iyes. we
pray the to here vs. That thou
do cause the obsequy of our ser-
uyce to be acceptable. we pray.
That thou do plucke vp oure
minde vnto heuenly desyres.
we pray the to here vs. That
vouchsaufe to beholde and re-
leue the mystery of the poze and
the captyue. we pray the to here.
That thou gyue euerlastyng
reste to all that beeleue in the,

¶.v.

Sol. Ite

oim sctoru i tuo
sco seruicio cōser-
uare digneris. Te.

Ut cunctu pplm
xpianu pioso sā-
guine tuoredeptu
cōseruare digneris
Te rogamus au.

Ut oib⁹ bñfacto-
rib⁹ nris sēpiter-
na bona retribu-
as. Te rogamus.

Ut aias nostras
et parētum nrozu
ab eterna dāpna-
tione eripias. Te.

Ut fruct⁹ terre
dare et cōseruare
digneris. Te rog.

Ut oculos mie
tue super nos re-
ducere digneris:
Te rogamus.

Ut obsequiū ser-
uitutis nre ratio-
nabile facias. Te

Ut mentes nras
ad celestia deside-
ria erigis. Te ro-
gamus audi nos.

Ut miseria pau-
peru et captiuozu
intueri & releuare
digneris. Te rog.

Ut oib⁹ fidelib⁹
vuis ac defunctis
requiem eternam

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Dones. **T**e roga-
mus audi nos.

Et nos exaudire
digneris. **T**e rog.
Ali dei. **T**e rog.

Ali dei. **T**e rog.

Ali dei. **T**e rog.

Agnus dei q tol
lis peccata mudi:
Exaudi nos dñe.

Agnus dei q tol
lis peccata mudi:
Parce nobis dñe

Agnus dei q tol
lis peccata mudi:
Miserere nobis.

Kyrie eleyson.
Chryste eleyson.
Kyrie eleyson.

Pater noster.
Et ne nos sed li

Ostēde nobis do
minemiserecordiā
tuā. **E**t salutare
tuū da nobis.

Et veniat super
nos mīa tua dñe.
Salutare tuū se-
cūdu eloquiū tuū
Peccauimus cū
patribus nostris.
In iuste egimus,
iniquitatē fecimus

Letany.

both quicke and deade we pray
the to heare vs. **T**hat y bouch-
saufe to heare vs. **S**onne of
god we pray the to heare vs.

Sonne of god we pray the to
heare vs. **S**onne of god we
pray the to heare vs. **L**ambe
of god that takest away the syn
of the worlde. **H**earc vs lordc.

Lambe of god y takest away
y synne of the world **S**pāre vs
lordc, **L**ambe of god that ta-
kest away the synne of y world.
Hāue mercy on vs. **L**ordc haue
meccy on vs. **C**hryste haue mer-
cy on vs. **L**ordc haue mercy on
vs. **O**ur father. **A**nd leade vs
nat. **B**ut delyuer vs from.

The versicle. **L**ordc shew vs
thy mercye. **R**esponde. **A**nd
gyue vs thy saupng helth.

And let thy mercy come vpon
vs. **R** Thy saupuge helth, ac-
cordynge to thy promyse. **V**.
We haue offēded with our fore
fathers. **R**. **W**e haue done
wzonge & committed iniquitie.

Prayers.

Fol. 11r.

Worþe do nat with vs accor-
dyng to our synnes. **R.** Frey-
ther rewarde thou vs after our
vngodlynes. **Verse.** Let vs
pray for euery degre of þ church
R. Let thy p̄eestes do on
iustyce, and let thy sayntes re-
ioyse. **Verse.** For our brothers
& sisters. **R.** Haue (o god) thy
seruautes, both men and wo-
men, that truste in the. **Verse.**
Let vs pray for al christen peo-
ple. **R.** Lord saue thy peo-
ple & blyss thyne herytage: and
rule them, and exalte them euer
more. **Verse.** Worþe sende peace
through thy vertue. **R.** And
great abūdance in euery cōtre
The soules of all thy seruaunt;
both men and women may rest
in peace. So be it. **Verse.**
Worþe heare my prayer. And
gyue hearyng to my clamour.
For remission of synnes.
Odd to whō is appropi-
ed to be merciful euer &
to spare take our prayer &

Dne nō secundū
peccata n̄ra faci-
as nobis. Neq; se-
cundū iniquitates
nostras retribuas
nobis.

Orem⁹ pro omni
gradu ecclesie.

Sacerdotes tui in-
duantur iusticiā &
sancti tui exultent

pro fratribus et
sororibus nostris.

Saluos fac ser-
uos tuos et ancil-
las tuas deus me-
us sperantes in te.

Oremus pro cun-
cto populo xp̄iano

Saluū fac popu-
lū tuū dñe et bene-

dic hereditati tue
& rege eos et extol-

le illos vsq; in eter-
num.

Dne fiat
pax in v̄sitate tua

Et abūdantia in
turribus tuis.

Anime famuloꝝ
famularūq; tuarū

requiescant in pa-
ce. Amen. **D**ne ec-

audi orationē me-
am: Et clamor me-
us ab te veniat.

Coro remissionē
peccatorum.

Deus cui p̄-

psū est mi-
serere sēp & p̄cere
suscipe deprecatio-

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ne nam: ut quos
delictoru cathena
cūstringit misera
tio tue pietatis ab
soluat. Per.

Pro ecclesia.

Omnipotens
sempiternus
deus qui facis mi
rabilia magna so
lus preterde super
famulos tuos po
tiffices & sup cun
ctas congregatio
nes illis commissas
spiritu gēe salu
taq & ut in verita
te tibi cōplaceant
ppetuu eis rorem
tue benedictionis
infunde. Per.

Pro charitate

Deus q cha
ritatis do
na p gēam sancti
spūs tuoru cordi
bus fidelium infun
dis: da famulis et
famula bus tuis
(pro quib? tuā de
precamur clemen
tiā) salutē mētis
et corporis: ut te
tota virtute dile
gant et q tibi pla
cita sunt tota di
lectione perficiāt.
Per christum do
minum nostrum.

Papers.

let thy mercyful pitie assyle
them that are bounde with the
chayne of synners. By Chyriste
our Lorde. So be it.

For the Church.

Almyghty eternall god
whiche alone dooste
great wondrous, graūt
vnto thy seruautes, the by
shops, and to al congregations
cōmitted vnto them, the spirite
of grace. And to the ende that
they may please the, powre out
on them that perpetuall dewe
of thy benediction. By Chyriste.

For charite.

O God whiche dost infuse y
gyftes of charpyte into the
hertes of the faythfull, through
grace of the holy Ghost, graunt
vnto thy seruautes, both men
and women (for whom we pray
vnto thy mercy) helth of body &
soule, that they maye loue the
with all theyr powre, and per
fourme with all loue the thyn
ges that be pleasynge to the. By

Prayers.

Chyſte our lord. For peace.

O God from whom al holy
deſyres, all good counſel
les, and all iuſte woꝝkes do pꝛo
cede, gyue vnto vs y^e ſame peace
whiche the world can nat gyue
that our hertes beyng obedy:
ente to thy commaundementes
(and the feare of oure enemyes
taken away) our tyme maye be
peaſpble, thꝛoughe thy protec:
cion. By Chyſte our Lorde.

For mercy.

Worde we beſeche the to
ſhewe vnto vs thyne vn
ſpekeable mercy, that thou both
purge vs from all our ſynnes,
& mercyfully delyuer vs from
the payne, that we deſerue foꝝ y^e
ſome. By chyſt our lord.

For the kynge:

O god of hoſtes, kyng
moſte myghtye & ſtrong
by whome kynges do reygne, &
in whose handes are the hertes
of all kynges: graunt vnto thy
well beloued ſeruaunt, **H.** oure

Fol. lxxi.

For peace.

O Deus a quo
ſanda deſi
deria recta cōſilia
et iuſta ſūt opera
da ſeruis tuis ſc:
lā quā mund⁹ da
re non poteſt pa
cem: vt ⁊ corda no
ſtra mēdatis tuis
dedita, et hoſtium
ſublata formidine
tempora ſint tua
protectione tran
quilla. Per chriſ
tū dñm noſtrum.

Pro misericordia

Ineffabilem
mīaz tuā q̄s
dñe nobis clemen
ter oſtende: vt ſi
mul nos et a pec
catīs oībus eruas
et a penis quas p
his meremur: be
nignus eripias.
Per Chriſtum do
minū noſtrum.

Pro rege.

Omine de⁹
exercituum
rex potēs ⁊ fortis
p̄ quē reges reg
nant et in cui⁹ ma
nu ſunt corda re
gum oīm delicto
ſamulo tuo **H.** re:

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gi nostro perpetu
am mētis & corpo
ris incolumitatē
concede: vt corde
suo ad scā & salu
bria cōsilia sepet
appenso, et hostib⁹
reipublice de vi
ctis perpetua pa
ce, et fraterna cō
cordia sub ei⁹ im
perio diu frua
mur. Per christū.

Verſ⁹ ſcī bernar

Illumina o
culos meos
ne vnq̃ obdormiā
in morte: nequādo
dicat inimic⁹ meus
pualui aduerſ⁹ eū

Oratio.

In manus tuas
dñe cōmendo spm̃
meū: redemiſti me
dñe de⁹ veritatis

Oratio.

Iocutus ſum in
lingua mea notū
fac michi domine
finem meum.

Oratio.

Et numerū dier
meorū quis eſt: vt
ſcīā qd deſit mihi

Oratio.

Dicupiſti dñe vi
cula mea tibi ſacrī
ficabo hoſtiā lau
dis: et nomen do
mini ſeruocabo.

Oratio.

Prayers.

kyngge continuall helth of body
& ſoule, that his herte alwayes
enclynnyng to holſome & godly
counſels, and the enemyes of þ
cōmon welth beyng vanquyſ
hed we may longe enioye vn
der hym perpetuall peace, and
bꝛotherly concoꝝde. By Chꝛyſt.

The verſes of ſaynt Bernarde.

Illuminate myne eyes to
the ende I neuer ſlepe in
darkenes: leſt myne ene
myes ſay at any tyme, I haue
pꝛeuayled agaynſt hym. *O lord*

Lorde I cōmendē my ſoule in
to thy handes, o lord very god
þ haſt redeemed me. *O ſaviour.*

I haue spokē with my tongue
Lorde gyue me knowledge of
my ende. *O holy.*

And the numbꝛe of my dayes,
what it is: that I may knowe/
howe moche I lacke. *O god.*

Lorde, thou haſte broken my
bones: I ſhall gyue to the a ſa
cryfice of prayſe: & ſhall call on
the name of the lord. *O emanuel*

Prayers.

Refuge is taken from me, and there is none that seke my lyfe.

O Chyſt. I haue cryed to the (o lord) I haue sayde thou arte my hope and my portyon in the lande of the lypynge. O kynge

Make me a ſygne of goodnes, that they which hate me may ſe it and be confounded: for thou lord haſte helped me, and comforted me.

O mayſter.

Lord the lycht of thy countenance is marked on vs: thou haſte made my herte ioyfull.

O lorde be. &c. As it was in. &c.

I Eſu ſon of god maker of all thynges, helpe me to the ende I delyte not in bayne thoughtes. Our father.

I Eſu ſon of god, whiche heldeſt thy peace befoze a Judge, kepe my tongue vntyll I haue deuysed how, & what I ſhall ſay. Our father.

I Eſu ſon of god which waſt bount, rule my handes & al my membes to the ende

Fol. lxxi.

Perſit fuga ame et nō eſt qui requirat animam meā.

O Chyſte.

Clamauit ad te dñe dñi tu eſſes mea portio mea in terra uiuentium.

O rex noſter.

Hac mecum ſignū i bonū ut uideāt q̄ oderūt me: et cōfūdantur qm̄ tu dñe adiunxiſti me et cōſolatus es me.

O robbr.

Signatū eſt ſup nos lumen vult⁹ tui domine dediſti letitiā i corde meo Gloria patri.

I Eſu fili dei omnium condi⁹ toꝝ adiua me: ut i vanis cogitationibus nō deleſcer. Pater noſter. Ave

I Eſu fili dei q̄ corā iudice tacuiſti tene linguā meā donec cogitem qualiter et quid loquar. Pater nē. Ave.

I Eſu fili dei q̄ ligat⁹ ſuſ Regem meū et oīa mēbra mea

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vt opera mea ten
dant ad bonū finē
Pater nē. Ave m.

Oratio. Exurge
dñe adiuua nos.
Respō. Et libera
nos propter no-
mē tuū. *Oramus.*

Peto domine
Jesu largire
mihī in amore tuo
modū sine mēsu-
ra, affectū sine mo-
do languorē sine
ordine ardorē sine
discretiōe. Amen.

*A*redo in deum.

Ad vespere
motuorum *Ant.*
Placido. *Psalm.*

Dilexi,
quoniam
exaudi-
et dñs vocem ora-
tionis mee.

*Q*uia inclinauit
aurē suā mihī
et in diebus meis
inuocabo.

Dirige.

my woꝝkes may come to a good
ende So be it. Our father.

Wayle Mary full of grace, the
lorde. *The versicle.* Arise

lord a helpe vs. *The answer.*
And for thy names sake delyuer
vs. *The prayer.*

I Beseeche the lorde Jesu
cause me to haue in thy
loue a meane withoute
measure, an affection, withoute
meane, a long ynge, without or-
der, a burnynge without cea-
syng So be it. I beleue in god.

The Cynsonge of the

Dirige

Antp. I shall please.



I Haue lo-
ked, for
y Lorde
shall heare the
voyce of my
prayer. For
he hath encly-
ned his care
vnto me, and
all my lyfe I

Dirige.

shall call vpon him. The sorowes of death haue compassed me: and þe perylls of hell haue intangled me. I haue founde moche trouble and sorowe and haue called vpon the name of the lord. O lord delouer my soule, for the Lord is pytefull and ryghtuous: and oure god hath mercy. The Lord preserueth the lytle ones, I was brought low, and he delouered me. Turne the (my soule) in to thy reste: for the lord hath done muche for the. For he hath delouered my soule fro death: myneyes from teares, my fete from slydynge. I shall playse þe lord in the countre of lyuers. Lord gyue them eternall reste. And let continuall lyght shyne vnto them. Anty. I shall please the lord in the region of lyuers.

Antheme. Who is me.

The. c. xii. psalme.

I Cryed vnto þe lord whan I was in trouble and he
L. i.

Fol. lxxv.

Circumdederunt me dolores mortis et pericula inferni inuenerunt me

tribulationē et dolorem inueni et nomen dñi inuocaui.

Odne libera animam meam misericors dñs: et iustus et deus nō misereat.

Custodiens paruulos dñs: humiliatus sum et liberauit me.

Conuertere anima mea in requiem tuam quia dñs benefecit tibi

Qui respuit animam meam de morte: oculos meos a lachrymis, pedes meos a lapsu.

Placebo dño in regione uiuorum.

Requiem eternam dona eis domine: Et lux perpetua luceat eis.

A. Placebo dño in regione uiuorum.

A. Veni me.

Psalmus c. xi.

Ad dñm cum tribularer clamant: et exaudiuit me.

Dne libera aſas
mea a labijs ſiſs
& a lingua dolosa.

Quid detur tibi
aut quid appona-
tur tibi: ad lingua
dolosa.

Agitte potētis
acute cum carbo-
nib⁹ deſolatorib⁹

Deu mihi qz ſco-
lat⁹ me⁹ plōgat⁹
eſt habitauī cū ha-
bitantibus cedar
multū incola fuit
anima mea.

Cū hiſ q oderūt
pacē erā pacific⁹
cū loquebar illis
impugnabant me
gratis.

Requiem e ternā
dona eis domine:
et lux perpetua lu-
ceat eis.

Deu me quia
incolat⁹ meus p-
longatus eſt.

An Dominus.

Pſalmus. i. xi.

Euani ocu-
los meos in
montes: vnde ve-
niet auxiliū mihi
auxiliū meū
a dño: qui fecit ce-
lum et terram.

Non det in cōmo-
tionem pedem tu

Diſce.

herde me. **O** lozde delyuer my
ſoule frome lyenge lyppeſ: and
a diſceyful tonge. **W**hat may
be gyuen the, oꝝ what may be
layde agaynſte the: for a diſceit-
ful tonge **T**he ſharpe arrowes
of thy myghty: with hote ſparc-
klynge coles. **W**o is me, for my
reſtynge place is prolonged **I**
haue dwelled with the inhabi-
tantes of Cedar, my ſoule was
longe in exyle. **I** was peasyble
with them **I** hated peace: whan
I ſpake vnto them they aſſau-
ted me cauſels. **L**orde gyue
them eternall reſte. And let con-
tinuall lyght ſhynē vnto them
Anty. **W**o is me, for that my ba-
uyſement is prolonged.
Antheime. **L**orde.

The. xxi. psalme.

Lyfted vp myne eyes vn-
to the hylles from whens
helpe ſhal come vnto me
My helpe commeth from the
lozde: that made heuen & earth.
He ſhall not ſuffre thy fote to

Dirige.

Aspye neyther shall he that kepeth the fall into a slombze.

No, he shall neither fall a slepe no? slombze: whiche kepeth Israell. The lord kepeth the, the lord is the defence more than thy ryght hande. The Sonne shall not burne the by day no? the Moone by nyght. The lord kepeth the from all euyl: the lord kepeth eyn thy soule:

The lord kepeth thy goynge in and goynge out: from thys tyme forth and euermore.

Lord gyue them eternall reste and let couynuall lyght shyne vnto them. Anty. The lord kepeth the from al euyl: he kepeth eyn thy soule. Anty. If y lord.

The. c. xxi. psalme.

In Roin y deepe places haue I called vnto y (oh lord) lord heare my voyce. Let thine eares be intentife, to the voyce of my prayer. If thou (lord) wylte loke so straytly vpon synners: o lord who shall abyde it. R. ii.

Fol. lxxiii.

um: neq; dormitet
qui custodit te.

Ecce non dormi-
tabitur neq; dormiet
q custodit israel.
Dñs custodit te
dñs pectus tua
sup manū dexterā
tuā. Per diē sol
nō vret te: neq; lu-
na p noctē.

Dñs custodit te
ab omni malo: et
stodiat animā tuā
dñs.

Dñs custodiat i-
troitū tuū & exitū
tuū: et hoc nūc et
vltq in seculum.

Requiem eternā
dona eis domine.
Et lux perpetua
luceat eis. an.

Dñs custodit te
ab oī malo: custo-
diat aīam tuā do-
min⁹. an. Si inī-
quitates.

psalmus. cxi.

Profundis
clamant ad
tedñe: domine exau-
di vocem meam.

Et auert aures tuas
intēdētes: in vocē
deprecationis mee.

Si iniquitates ob-
seruaueris domine
dñe q̄s sustinebit,

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Quod apud te ppi-
ciatio est: et ppter
legē tuā sustinui
te domine.

Sustinuit anima
mea i verbo eius:
sperauit aīa mea
in domino.

A custodia matu-
tina vsq; ad noctē
speret israel i dño

Quia apud dñm
mīa: ⁊ copiosa a-
pud eū redēptio.

Et ipse redimet
israel: ex oīb⁹ ini-
quitatib⁹ eius.

Requiem eternā
dona eis dñe: et
lux perpetua lu-
ceat eis. **Ant.** Si
iniquitates obser-
uaueris dñe: dñe
quis sustinebit.

An. Opera.

Psalmus xxxviii

Confitebor
tibi dñe i to-
to corde meo: quo-
niam audisti ver-
ba oris mei.

In conspectu an-
gelorū psallā tibi
adorabo ad tēplū
sanctū tuū et cōfi-
tebor nomini tuo.

Super mīa tua ⁊
veritate tua qm̄
magnificasti sup

Dirige.

But there is mercy wyth the, ⁊
bycause of thy lawe, haue I aby-
den the, o lord. **M**y soule hath
abyden in his worde: my soule
hath trusted in the lord. **F**rom
y moornyng watche vnto night:
let Israel trust in the lord.

For with the lord there is mer-
cy: and his redemption. is plen-
tuous: **A**nd he shall redeme Is-
rael, from all the iniquities of
it. **L**orde gyue them eternall
reste: and let continuall lyght
shyne vnto them. **Antp.** If thou
(lord) imputest mennes synnes
vnto them: lord who shal abyde
it. **Antp.** The workes.

The. cccviii. psalme.

I Lord I shal make know-
ledge to the with all my
herte: for thou hast herde y wor-
des of my mouth. **I**n the syght
of aungels I shall synge to the
I shall worshyp the in thy holy
temple and shall confesse thy
name. **A** pō thy mercy and thy
trouthe, for aboue all thynges y

Dirige.

hast magnified thy holy name
Whan soeuer that I shall call
vpon the, heare me, thou shalt
encrease strengthe in my soule.

Let all the kynges of the earth
confesse the (o lord) for they
haue herde al the wordes of thy
mouthe. **A**nd let them synge in
the wapes of the lord: for greate
is the glorie of the lord. **F**or y
lord is hygh, and beholdeth low
thynges: & knoweth hygh thyn
ges a farre. **I**f I walke in the
myddes of trybulation, thou
wylte reconforte me: and vpon
y crueltie of myn enmyes thou
haste extended thy power: and
thy ryght hande hath made me
saue. **T**he lord shall requite
for me: lord thy mercy is euer
lastyng: the workes of thyn han
des despise thou not. **L**ord gyue
them eternal rest: And let conti
nuall lyght shyne vnto them.

Anty. **L**ord despyse not the wor
kes of thyne handes.

The versicle. Fro the gates
R. iii.

Fol. lxxv.

omne nomen san
ctum tuum.

In quacunq; die
inuocauero te ex
audi me multipli
cabis anima mea
virtutem.

Confiteantur ti
bi dñe oēs reges
terre: quia audie
runt omnia ver
ba oris tui.

Et cantet in vñs
dñi: quoniam ma
gna est gloria dñi
Quonia excelsus
dominus et humi
lia respicit & alta
a longe cognoscit.

Si ambulauero
i medio tribulatio
nis viuificabis me
& sup ira inimico
ru meoꝝ extendi
sti manum tua, et
saluū me fecit dex
tera tua.

Dñs retribuet p
me dñe mīa tua in
sc̄l̄m, opa manuū
tuarū ne despicias

Requiem eternā
dona eis domine:
et lux perpetua lu
ceat eis.

Anty. **O**pera ma
nuū tuarū dñe ne
despicias.

Versus. **A** porta

Inferl.

Respon. Erue do
mine animas eor
um. Audiui vocē.

Canticū beate
Marie.

Magnificat:
Ala mea do
mini. Et exulta
uit spiritus meus in
deo salutari meo.

Quia respexit hu
militatem ancille
sue: ecce enim ex hoc
beatam me dicent
omnes generationes.

Quia fecit mihi
magna qui potes
est: et sanctum no
men eius.

Et misericordia eius a p
genie in progenies
timentibus eum.

Fecit potentiam
in brachio suo: di
spersit superbos
mente cordis sui.

Deposuit poten
tes de sede et exal
tauit humiles.

Exultantes im
pleuit bonis: et di
uites dimisit inani
tes.

Suscepit israel
puerum suum recoz

Dirige.

of helle. **T**he answer. Lord
Delyuer theyr soules: **Anty.**

I herde a voyce.

The songe of Mary.

My soule magnifieth the
Lorde. And my spirite
hathe reioysede in god,
inysauour. For he hath looked
on the lowe degre of his hand:
mayden / Beholde, now from
hensforth shal all generations
call me Blessed. For he that is
myghty hath done to me greate
thynges, & blessed is his name.
And his mercy is alwayes on
them that feare hym / through
out all generations. He hathe
shewed strength with his arme
he hathe scatered them that are
proude in the imagynacion of
theyr hertes. He hathe put
downe the myghty from theyr
seates / and hathe exalted them
of lowe degre. He hath fylled
hungrye with good thynges / &
hath sent away the ryche empty
He hath remembred mercy: and

Dirige.

Pol. lxxvi.

hath holpen his seruānt Israel.

¶ uen as he p̄m̄ysede to our fathers / Abrahā, & to his seede for euer. ¶ orde ḡue them eternall reste / and lette contynuall lyght shyne vnto them. Anty.

¶ I haue herd a boyce froin heuē sayeng / Blessed be ȳ deade, whiche dye in ȳ lord. ¶ orde haue mercy on vs. ¶ Christe haue mercy on vs. ¶ orde haue mercy on vs. Our father, whiche art, Mayle Mary.

The cxiij. Psalmie.

¶ Rayse the lord (my soule) I shall laude the lord durynge my lyfe I shall synge to my god, so longe as I lyue.

¶ Truste ye nat in princes nor in the chyliden of men, in whome there is no healthe.

¶ My soule shall passe oute, and shall retourne into his cōūtrey: in that day shall all theyr cogitations peryshe.

¶ Blessed is the man, whose helper is the god of Jacob whose hope is in his lord

l.iii.

datus mie sue.

¶ sicut locut⁹ est ad patres nostros abraham et semini eius in secula.

¶ Requiem eternā dona eis domine: et lux perpetua luceat eis.

¶ Audiui vocem de celo dicentē beati mortui qui in dño moriuntur. Kyrie eleyson. Kyrie eleyson. Kyrie eleyson. Pater noster.

¶ Salmus. cxiij.

¶ Audauimus mea dominū laudabo dominū in vita mea psallā deo meo q̄ dñs fuero.

¶ Nolite considere in principib⁹: nec in filiis hoīm in q̄ bus nō est salus.

¶ Exhibet spūs eius et reuertet i terrā suā: i illa die peribunt omnes cogitationes eorum.

¶ Beat⁹ cui⁹ deus Jacob adiutor ei⁹ spes ei⁹ i dño deo

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ipſius qui fecit ce-
lum et terram: ma-
re et omnia que in
eis ſunt.

Qui cuſtodit be-
reſtatē in ſeculū fa-
cit iudiciū iniuriā
patiētib⁹ dat eſcā
eſurientibus.

Dñs ſoluit com-
peditos: dominus
illuminat cecos.

Dominus erigit
eliſos: dñs diligit
iuſtos.

Dñs cuſtodit ad-
uenas pupillum ⁊
viduā ſuſcipiet, et
bias peccatorum
diſperdet.

Regnabit dñs in
ſecula: deus tuus
ſyon in generatio-
ne et generationē

Requiem eternā
dona eis domine:
et lux perpetua lu-
ceat eis.

Verſus. A porta
inferi.

Reſpon. Erue do-
mine animas eorū.

Verſus. Credidi-
dere bona domini

Reſpon. In terra
viventium.

Verſus. Domine
exaudi orationem
meam.

Dirige.

god, whiche made heuen and
earth, and ſee, and all that be in
them. **W**hich kepeth truth euer
more, dothe iudgement to them
that ſuffre wronge, and gyueth
meate to the hungry. **T**he lord
loſeth the fettered: the lord gy-
ueth ſyght to the blynde. **T**he
lord lyfteth vp them þe fallen
the lord loueth the ryghtuous.
The lord preſerueth ſtraun-
gers, he ſhall defende the father-
les, and the wydowe, and ſhall
deſtroye the wayes of ſynners.

The lord ſhal reigne euermore
thy god (o Spon) from one ge-
neration to another.

Lorde gyue them eternall reſte. And
let continual lyght ſhine vnto
them.

The Verſicle. From þe
gates of hell.

The anſwere.
Lorde delyuer theyꝝ ſoules.

The Verſicle. I truſt to ſee
the goodnes of the lord.

The anſwere. In the lande
of lyfe. **T**he Verſicle. Lorde
god here my prayer.

Dirige.

The answer. And gyue hea-
rynge to my clamoure.

Let vs praye.

God to whome it is ap-
propried to be mercyfull
to the soules of thy ser-
uautes of eche kynde, and fo-
gyue them al theyr synnes, that
they beyng loosed from the bon-
des of death, may deserue to as-
cende vnto lyfe. By Chyiste.

O God, that arte creatour
and redemer of all fayth-
full people, graunt vnto
the soules of all trewe beleuers,
beynge deade, remission of all
theyr synnes that through de-
uoute prayersthey may attayne
thy gracyous pardon, whiche
they haue alway despyed. which
shalte come to iudge the quicke
and the deade, and the worlde,
by fyre. So be it. God haue mer-
cy ou al chryste soules. So be it.

Watyns of the Dirige.

Anty, Directe good lord,

The, v. Psalme.

R. v.

Fol. lxxvii.

Ps. Et clamor
meus ad te veniat

Oratio.

Deus cui p-
pitiū est mi-
sereri semp et par-
cere, propitiare a-
nimab⁹ famuloꝝ
famularūq^{ue} tuar^{um}
et omnia corū pec-
cata dimitte: vt
mort^u vinculis ab-
soluti transire me-
reantur ad vitam.
Per chrystū domi-
num nostrum.

Fideliū de-
omniū con-
ditoꝝ ⁊ redemptoꝝ
animabus omniū
fideiū defunctoꝝ
rū remissionē cū-
ctoꝝ tribue pec-
catoꝝ: vt indul-
gentiā quā semp
optauerunt, piis
supplicationibus
cōsequatur. Qui
uenturus es iudi-
care viuos et mor-
tuos et seculum p-
ignem. Amen.
Requiescāt in pa-
ce. Amen.

Ad matutinas
pro defunctis.

Ant. Dirige dñs.
Plaurus.

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Uerba mea
auxilio per
aspice dñe: intellige
clamorem meum.

Intende voci ora
tionis mee: rex me
us et deus meus.

Quoniam ad te orabo
dñe: mane exaudis
es vocem meam.

Mane astabo tibi
et videbo: quoniam non
deus volens ini
quiditatem tu es.

Neque habitabit
surtia te malignus
neque permanebunt
iusti ante oculos
tuos.

Odisti omnes qui ope
rantur iniquitate:
perdes omnes qui lo
quuntur mendacium.

Vitulum sanguinum
et dolosum abhomi
nabile dñs: ego autem
in multitudinis mi
sericordie tue.

Introibo in do
mum tuam adorabo
ad templum sanctum
tuum in timore tuo.

Dñe deduc me i
iustitia tua propter
inimicos meos: di
rige i conspectu tuo
viam meam.

Quoniam non
est i ore eorum ve
ritas: cor eorum va
num est.

Dirige:

Iorde perceyue my wo
des with thyne eares:
vnderstāde my clamour

Take hede to the voyce of my
prayer, my kynge and my god.

How vnto þe wyl I pray (o lord)
early shalte þe heare my voyce.

Early shall I stande by the, &
I shall see, for thou arte a god
nat fauourynge iniquite.

Nor the maligne shall dwell nere þe,
neither shall the vnrightheous
abyde before thyne eyes.

Thou haste hated all that do iniquite,
thou shalte destroye all that
speake falschode.

A man that is
bloudy and deceptfull, the lord
dothe abhorre, but I throughe
the plentuousnesse of thy mercy

Shall entre into thyne house
I shall pray at thy holy temple
in thy feare.

Leade me lord in
thy rightheousnesse bycause of
myn enemyes, direct my way in
thy syght.

How in the mouthe
of them there is no truethe, the
herte of them is full of vanite.

Dirige.

The throte of them is an open graue, dysceyptfully haue they done with theyr tonges, iudge them o god. **M**et them fall fro theyr cogytacions, accoꝝdyng to the greatnes of theyr wickednes, expelle them for they haue sturred the to angre, **Lorde.**

And let all reioyse that trust in the, they shall euermore be glad & thou shalt dwel among them

And they shall gloꝝy in the all y loue thy name for thou wylte blysse the ryghtuous. **Lorde** thou hast conered vs, as it were with a shelde of thy good wyll.

Lorde gyue them eternal reste and let continual lyght shyne vnto them. **Anty.** Directe good lorde, my way in thy syght.

Antem. Turne the lorde.

The. vi. Psalme.

I Lord rebuke me not i thy fury neyther chasten thou me in thyn anger. **H**aue mercy on me lorde for I am sycke heale me lorde for my bones are bꝛused.

Fol. lxxviii.

Sepulchrum patens est guttur eorum
linguis suis dolose agebant iudicia
illos deus.

Decidat a cogitationibus suis secundum multitudinem impietatum eorum expelle eos quoniam irritauerunt te domine.

Et letentur omnes qui sperant in te: in eternum exultabunt et habitabis in eis.

Et gloriabuntur in te omnes qui diligunt nomen tuum: quoniam tu benedices iusto.

Domine ut scuto bone voluntatis tue coronasti nos.

Requiem eternam dona eis domine: et lux perpetua luceat eis.

Dirige domine deus meus in conspectu tuo viam meam.

Conuertere.

Psalmus vi.

Domine ne in furore tuo arguas me neque in ira tua corripas me. **M**iserere mei domine quoniam infirmus sum: sana me domine quoniam conturbata sunt ossa mea.

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Quia mea tur-
bata est valde sed
tu dñe vltimo.

Conuertere dñe &
eripe animā meā:
saluū me fac pp-
ter miā tuam.

Quā nō est ī mor-
te q̄ memor sit tui
ī inferno aut q̄s
cōfitebūtur tibi.

Laborauī in ge-
mittu meo lauabo
per singulas noc-
tes lectū meū la-
chrimis meis stra-
tū meū rigabo.

Turbat⁹ est a fu-
rore oculus meus
inueterauī inter
oēs inimicos meos

Discedite a me
oēs q̄ operamini
iniquitatē: qm̄ ex-
audiuit dñs vocē
fletus mei.

Au-
diuit dñs deprecā-
tiōē meā dñs oīo
nē meam suscepit

Erubescant et cō-
turbētur vehemē-
ter oēs inimici mei
cōuertant⁹ & erube-
scant valde veloci-
ter.

Requiē eter-
nā dona eis dñe: &
lux perpetua lu-
ceat eis.

Antiphō:
Conuertere dñe &
eripe aīam meam
qm̄ non est ī mor-

Antiphō.

And my soule is very sore trou-
bled: but howe longe lord.

Turne the lord, and delyuer
my soule, saue me for thy mercy

For there is none in death ꝑ
hath mynd of the: & in hell, who
wyl acknowledge the: **I** haue

laboured in my sorowe, **I** shall
euery nyght washe my bedde: w

teares shall **I** weate the place
where **I** lye. **M**yne eye is trou-

bled with wodnes, **I** haue war-
en olde amonge all myne ene-

myes. **H**uoyde from me al ye ꝑ
worke wyckednes, for the lord

hath herde the noyse of my we-
pyng.

The Lord hath herde
my prayer, the lord hath recey-
ued my petition.

Net all myne
enemyes be greatly ashamed &
confounded, let them be asha-

med and confounded very quic-
kely.

Lorde gyue them eternal
reste, and let contynuall lyght

shyne vnto them. **Antp.** Turne
the lord and delyuer my soule
for he is nat in deathe that hath

Dirige.

mynd of þ. Antp Lest any tyme.

C The. vii. Psalme.

O Lord my god, in the haue I trusted, saue me from al that persecute me, and delyuer me. Lest any one they deuour my soule as a lyon, whylst there is none that may redeme and saue me. O lord god, if I haue done this thynge, if wyckednes be in myne handes. If I haue requited euyll to them that dyd for me, let me than worthely fal in to myne enemyes handes.

Let an enemye persecute my soule, let hym take it and treade downe my lyfe in earth & byng my glory into duste. Arise lord in thy wrathe, and be exalted in the countres of myne enemyes.

And arise my lord god in the precept that thou hast commaūded, and the congregatiō of people shall compasse the. And for the same go vp agayne on hygh the lord iudgeth nacjons.

Judge me Lord accordyng to

Fol. lxxix

te qui memor sit
tui. 26. Ne quādo
Psalmus. vii.

Domine de
me? i te spe
raui: saluū me fac
ex oib? psequētib?
b? me & libera me

Neqñ rapiat ut
leo aīam meā: dñ
nō est qui redimat
neqñ saluū faciat

Dñe de me? si fe
ci istud si est iniqui
tas i manib? meis

Si reddidi retri
buentib? mihi ma
la decedam meri
to ab inimicis me
is inanis.

Persequatur ini
mīcus animā meā
et cōprehendat et
conculcet in terra
bitam meā: & glo
riā meā in pulue
rem dedurat.

Exurge dñe i ira
tua: et exaltare in
finibus inimicorū
meorū.

Et exurge dñe de
us me? in pcepto
qđ mandasti: et sy
nagoga populorū
circundabit te.

Et ppter hanc in
altū regredere: do
min? iudicat plos

Iudica me dñe

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Secūdm iustitiā meā
et secūdm innocētiā
meam super me.

Consumetur ne-
quitiā peccatorū,
et diriges iustum
scrutans corda et
renes deus.

Iustū adiutorū
meū a dño q̄ sal-
uos facit rectos
corde.

Deus iudex iustū
fortis et patiens nū
quid irascitur per
singulos dies.

Nisi quiesci fuerit
gladiū suū vi-
brauit arcū suū te-
tendit et parauit illū
Et in eo parauit
basa mortis sagit-
tas suas ardentis-
bus effect.

Ecce parturit in
iustitiā cōcepit do-
lorem: et peperit
iniquitatem.

Lacum aperuit
et effodit eū: et in-
cidit in foueā quā
fecit.

Conuertetur do-
lor eius in caput
eius: et in verticē
ipsius iniquitas
eius descendet.

Non fitebor dño
secūdm iustitiā et

Dirige.

my iustice, & procede vpon me
accoꝝdyng to myne innocency.

Let the wyckednes of synners
be consumed, and thou shalt oꝝ-
dꝝe the iuste: o god, that enser-
chest herte and reynes. **M**y iust
helpe is from god, which pꝛeser-
ueth the ryghtuons in herte.

The Lorde is a iuste iudge,
strong and pacient, is he angry
all tymes. **E**xcepte ye be tour-
ned he hath shaken his swearde
he hath bended his bowe, and
hath made it redy. **A**nd hath
pꝛepared in it vessels of deathe
he hath made his arrowes hote

No he breadethe in iustice: he
hath conceyued sorow, and hath
brought forth vngodlynnes. **H**e
hath opened a lake and dygged
it out, and hath fallen into the
pytte that hym selfe made. **L**et

hys sorowe be tourned vpo his
owne hed, and let hys wycked-
nes fall vpon his owne crowne

I shall make knowledge to the
lord accoꝝdyng to his iustice,

Dirige.

and shall synge to the name of
the lord mooste hyghest. Lord
gyue them eternall reste. *sc.*

Anty. Lest any tyme he may ra
uyshe my soule as a lyon, whan
there is none that wyl redeme
it, nor saue it. *Metre.* Fro

gates of hel. *The answer.*
Lord delyuer theyr soules.

Our father. And leade vs nat.
But delyuer vs. *The. i. lesso.*

Spare me, o lord, my
dayes be bryfe and short
for what is the man
whome y doest magnifye. Or
why from hym thyn herte doest
y transpote. Confortynge hym
in the moynynge, and sodeynly
Thou tēptest him agayne with
aduersyte. Why doest thou not
so moche, as suffre me a lytell.
That I may tary the swallow-
ynge of my spyttell. Lord I
haue offended and what shal I
do. Thou that ordereste man in
euery thyng. Why woldeste
thou make me swaue from y so

Fol. lxxx.

et psallā nomīnē
domini altissimi.

Requie eternam.

Anty. Quando ra
piat ut leo animā
meam: dum nō ē
qui redimat neq;
qui saluum faciat

Metre.

A porta inferi.

Respon. Erue do
mine aīas eorum.

Pater noster. Et
ne nos inducas in

temptationē Sed
libera nos a malo

lectio prima.

Parce mihi do
mine / nichil

enim sūt dies mei

Quid est homo q;

magnificas eum:

aut quid apponis

erga eū cor tuum.

Visitas eum dila
culo: et subito pro

bas illum.

Metre. quo non par
cis mihi nec dimit
tis me: ut glutiā

saluam meam.

Psalm. Quid

faciam tibi o ca
stos hominum.

Psalm. Quid

faciam tibi o ca
stos hominum.

Psalm. Quid

faciam tibi o ca
stos hominum.

Psalm. Quid

faciam tibi o ca
stos hominum.

Psalm. Quid

faciam tibi o ca
stos hominum.

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et factus sum mi-
chimetipsi grauis
Cur nō tollis pec-
catū meū: & quare
nō auferis iniquitatē
meā. Ecce nūc in
pulvere dormio: &
si mane me quesie-
ris nō subleuā.

Responsio. Credo
qđ redemptor me-
us uiuit et in no-
uissimo die de ter-
ra surrecturus sū

Et in carne mea
uidebo deum sal-
uatorem meum.

Uersus.
Quem uisurus
sum ego ipse & nō
alius et oculi mei
conspicuri sunt.

Et in carne mea
uidebo deū salua-
torem meum.

Collectio secunda.
Adet an-
i mam meā
biste mee.

Dirige.

And makest me to be myn owne
vndoing. Why takest thou nat
from me, my synfull lyuynge.
Lo howe in duste, I slepe woun-
ders faste And if thou tary a
whyle, all helpe wyl be past.

The answer. I verely
thynke, and beleue surely That
my redemer is eterne on lyue.

And that at the last day fynally
Out of the earth who so it deny
I shall aryse, and shall agayne
reuyue And in my fleshe, I shal
playnly see. My god my sauy-
our, whiche hath redeemed me,

The versicle. Whom I shal
beholde, and se in very dede, As
perfeytly, as any is able to de-
uise, None other it is, that shall
se in stede But I my selfe, with
these present eyes. Shal him be
holde, in most perfite wyse. And
in my fleshe, I shall playnly se.
My god my sauyour, whiche re-
demed me.

The second lesson.
My soule is full weary of
this lyfe that I leade.

Dirige.

And of this worlde, full lytle
dothe it recke. But suffre me a
whyle, agayne my self to pleade
That for very bytter anguysh
my workes out they breake.
And payne maketh my soule, to
god thus to speake. Thou god
take from me thy condempnacy
on. Shewe me why thou han-
dleste me on this fashyon.
I wene þ thou doste some plea-
sure take Thus with calamite,
me to ouerpresse. Whiche am I
very worke, that thy hādes dyd
make. Thou arte of counsell w
þ wycked as I gesse. And wylte
thou helpe them in theyr wy-
ckednesse. Be thyne eyes fleshy
as other mennes be. And seeſt þ
none other wyse: than other men
do se. Be thy dayes lyke to the
dayes of other men. Thy yeres
and tymes, be nat they also. In
no other maner oʒ fashyon thou
Be the yeres of men, which so
sone ouer go. My synne and in-
quitie why enserchest thou so.

A. i.

Fol. lxxi.

Dimittam aduer-
sum me eloquium
meum.

Loquar in amar-
tudine anime mee
dicam deo.

Noli me condēps-
nare.

Indica michi cri-
me ita iudices.

Quid bonum
tibi videtur si cas-
lumnieris et oppri-
mas me opus ma-
num tuarū.

Et consilium im-
piorum adiuues.

Quid oculi car-
nei tibi sunt. Aut
sicut videt homo
et tu videbis.

Quid sicut di-
es hominis dies
tui: et anni tui si-
cut humana sunt
tempora.

Ut queras inquit
tate meam, et pec-
catum meum scri-
beris.

Et scias: quia ni-
hil impiū fecerim
Cū sit nemo qui
de manu tua pos-
sit eruere. *Respō.*
Qui lazarum re-
suscitasti a monu-
mento fetidum.

Tu eis domine do-
na requiem et lo-
cum indulgentie.

Versus.
Qui venturus es
iudicare viuos et
mortuos et secu-
lum per ignem.

Tu eis domine
dona requiem &
locū indulgentie.

Clementia tertia.

Manus tue do-
mine fece-
runt me: et plas-

Dirige.

And yet thou knowest, & in me
no synne shalbe fande, Syth no
man may escape thy mortall
hande, **C** *The versicle.* O bles-
sed god, whiche by myracle di-
uine Wydest reyse Lazar, from
his sepulture Whan he in the
same, foure dayes had lyne So
that his body began to sauoure
Lyke as it feareth by euery crea-
ture Graunte them reste, that
from hens are discended. And
gyue them pardon, where they
haue offended. **C** *The answer.*
Thou that shalt come to iudge
& gyue sentence vpon quicke &
deade, and the worlde ouer all
And by burnyng fyre shalt trye
the consciēce Of euery creature
in iudgement generall Whiche
to escape, may no man mortall.
Graunte them reste, that from
hens are discended. And gyue
them pardon where they haue
offended. **C** *The thyrd lesson.*
A By handes (good lord) I
haue me made and fowt

Dirige.

med In euery parte, all in com-
passe rounde And shall I nowe
agayne so sone be ouer tourned
Remembre howe thou madeste
me lyke clay, out of the grounde:
Nowe agayne to dust, shall I so
sone redoūde. Lyke softe mylke,
haste thou nat me dresed. And
lyke vnto chese, haste thou nat
me pressed. With skynne & flesh
also, for the nones, Thou haste
me enclosed, and therewith ouer
clade. And eke also, wth senowes
and with bones Thou hast com-
pacte me, and stronge thou hast
me made Lyfe and mercy of the
also I had, And with thy good-
nes, and thy visitacion Thou
hast contynually ben my preser-
uation.

The answer.
O good lord in what maner
place May I hyde my selfe, in
that fearfull houre Away from
thy moste glorious face. Whā
that thou, as soucreyne Empe-
rour. The worlde shalt iudge
by thy wondrous power For
A. ii.

Fol. lxxxix.

mauerunt me to-
tum in circuitu.
Et sic repente pre-
cipitas me.

Memento queso
quod sicut lutum
feceris me: & i pul-
uerem reduces me

Domine sicut lac
mulsisti me: et si-
cut caseum me co-
agulasti.

Pelle et carnibus
vestisti me: ossibus
et nervis compes-
gisti me.

Visitam et misericor-
diam tribuisti
mihi: et visitatio
tua custodiuit spi-
ritum meum.

Reconfortium.
Domine quando
veneris iudicare
terram ubi me ab-
scondam a vultu
ire tue?

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Quia peccavi ni-
mis in vita mea.

Versus.

Commisa mea
pauesco et ante te
erubesco.

Dum veneris iu-
dicare noli me con-
demnare.

Quia peccavi ni-
mis in vita mea.

In loco.
Psalmus. xlii.

Dominus re-
git me et ni-
hil mihi deerit: in
loco pascue ibi me
collocauit.

Super aquam re-
fectiois educauit
me: animam meam
conuertit.

Deducit me sup
feminas iustitie:
propter nomen suum.

Et cum ambul-
aui in medio
umbre mortis: non
timebo mala quoniam
tu mecum es.

Virga tua et ba-

Dirige.

I knowe well, that in my lyfe
dayes. I haue synned muche,
in many sundry wayes.

The versicle For of my syn-
nes, I am ful sore adrad. I shal
be ashamed, before y to appere.
Whan y shalte come to iudge
bothe good and bad. Neuer suf-
fre for thy mercy dere. That I
be condempned than before the
there. For I knowe well, that in
my lyfe dayes. I haue synned
muche, in many dyuers wayes
Any In a place.

The. xlii. Psalme.

The lord ruleth me and
nothyng shall fayle me
in a place of pasture
there hath he set me. He hath
brought me vpon a freshe wa-
ter: he conuerteth my soule. He
hath ledde me vpon the pathes
of iustice: for his names sake.
For althoughe I walke in the
myddes of the shadow of death
I shall feare no harme, for thou
arte with me. Thy staffe & thy

Dirige.

rodde: they haue comforted me.

Thou hast prepared a table in my syght agaynst them þ trouble me. **T**hou haste soupled myne heade in oyle: and my cup beyng full is right goodly.

And thy mercy may folowe me all the dayes of my lyfe. **A**nd that I may inhabyte in þ house of the lord: for the lengthe of my dayes. **L**orde gyue them eternall rest: & let contynuall lyght shyne vnto the. **Anty.** In a place of pasture there hath he set me.

Anty. The defaultes.

The. cxi. Psalme.

Unto þ lord haue I lyfte vp my soule (my god) in the I truste: let me nat be ashamed. **N**or let nat my enemyes mocke me for truely al that euer truste in the shall nat be confounded. **L**et all them be confounded, that worke wyckednes in bayne. **G**ood lord shew me thy wayes, & teache me thy pathes

Directe me and teache me in

L. iii.

Fol. lxxxiii.

culus tu: ipsa me consolata sunt.

Parasti in conspectu meo mensam aduersus eos qui tribulant me.

Impinguasti in oleo caput meum: et calix meus inebrians ꝑ preclarus est. **E**t misericordia tua subsequetur me: omnibus diebus vite mee.

Et ut inhabitem in domo domini: in longitudinem dierum.

Requiem eternam dona eis domine: et lux perpetua luceat eis.

In loco pacis ibi me collocasti. **I**n Delictis.

Psalmus. cxii.

Ad te domine leuaui animam deus meus in te confido non erubescam.

Despiciant me inimici mei: et erubescant omnes qui sustinent te non confundentur. **C**onfundatur omnes iniqui agentes superuacue. **M**isericordias tuas domine demonstra mihi et semitas tuas edoce me.

Dirige me in veritate tua et doce

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me: qz tu es deus
saluator me: & te
sustinui tota die
Reminiscere mi-
serationū tuarū
dñe & mīarū tuarū
que a seculo sūt.

Delicta iuuentu-
tis mee & ignorā-
tias meas ne me-
mineris. Secun-
dum mīam tuam
memento mei tu:
ppter bonitatem
tuā dñe. **D**ulcis
et rectus dñs: p-
pter hoc legem da-
bit delinquentibus
in via.

Diriget mansue-
tos in iudicio: do-
cebit mītes vias
suas.

Anuerse vie do-
mini mīa et veri-
tas: requirētibus
testamentum eius
et testimonia eius

Propter nomen
tuū dñe p-
piciaberis peccato meo/
multum est enim.

Quis est homo q-
timet dñm: legem
statuit ei in via
quā legit.

Anima ei⁹ in bo-
nis demorabitur:

Dirige.

thy truth, for thou arte god, my
saviour, and I haue susteyned
the all y hole day. Haue mynd
good lord of thy mercifulnes
and of thy mercies whiche euer
haue ben. The offences of my
pouthe, nor myne ignoraunces
do thou nat remembre. Thou
for thy goodnes good lord haue
mynde of me, accorpyng vnto
thy mercy. The lord is swete
and rightuous, for this shall he
gyue a law to them that go out
of the waye. He shall directe y
mylde in iudgemente he shall
teache the meke his wayes. All
the wayes of the lord are mer-
cy and veryte, to them that re-
qnyze his testament and his pro-
myces. For thy names sake
good lord, thou shalt haue mer-
cy on my synne, for truelye it is
geete. Who is the man that
feareth the lord, he hath ordey-
ned a lawe to hym in the waye
whome he hath chosen. His
soule shall dwell in goodnes, &

Dirige.

his sede shal inherite the earthe
The lord is a sure ground to
them that feare him: and his te-
stament that it may be manife-
sted to them. Myne eyes be euer
to the lord: for he shall pull my
foote out of the snare. **T**ake v-
pon me, and haue mercy vpon
me, for I am alone, and poore:

The tribulations of my herte
be multiplied, delyuer me from
necessities. Beholde my humili-
te, and my labour, and forgiue
all my fautes. Behold myn ene-
mies, for they be multiplied, &
they haue hated me with a wyck-
ed hate. **R**epe my soule, and
delyuer me, I shall nat be asha-
med, for I haue trusted in the.

Innocentes and good men
haue cleued vnto me for because
that I haue susteyned the.

O god delyuer Israell, from al
tribulacions. **L**orde gyue the
eternall reste, and let continual
lyght shyne vnto them.

Anthem. The defaultes, of my

Fol. lxxxiii.

semen eius here
abitabit terram.

Firmamentum est
dominus timoribus eius
et testamentum ipsum.
ut manifestetur
illis. Oculi mei
semper ad dominum: quoniam
ipse euellet de la-
queo pedes meos.
Respice in me et
miserere mei: quoniam
unicus et pauper
sum ego.

Tribulationes cor-
dis mei multipli-
cate sunt de necessi-
tate anime erue
me. **V**ide humil-
tatem meam et labor-
em meum: et dimitte vni-
uersa delicta mea.
Respice inimicos
meos quoniam multip-
licati sunt et odio in-
quo oderunt me.

Custodi animam
meam et erue me non
erubescam quoniam spe-
raui in te. **I**nnoc-
entes et recti adhe-
serunt mihi quoniam con-
stitui te.

Libera deus is-
rael ex omnibus tri-
bulationibus suis.

Requiem eternam
dona eis domine:
Et lux perpetua
luceat eis.

A Delicta iuue-

tutis mee et igno-
rantias meas ne
memineris dñe.

Ant. Credo videre.

Salms. xxi.

Dñs illumi-
natio mea
et salus mea: quē
timebo. **D**ñs pro-
tector vite mee: a
quo trepidabo.

Cum appropriāt
sup me nocētes vt
edāt carnes meas

Qui tribulāt me
inimici mei: ipsi in
firmati sunt et ce-
siderunt. **S**i cōsi-

stant aduersū me
castra nō timebūt
cor meū. **S**i exur-

gat aduersum me
plū i hoc ego spe-
rabo. **Q**uā peti

a dño hanc requi-
rā: vt inhabitē in
domo dñi omnib⁹
diebus vite mee.

Et videam volū-
tatē dñi: et visitē
templū eius.

Quia abscondit me
i tabernaculo suo
in die malorū pro-
terit me in abscon-
dito tabernaculi
sui.

In petra exalta-
uit me: et nunc ex-

Dirige.

pouthe, and my ignorancies re-
membze nat, o lord.

Antiphona I trust to se.

Chor. xxi. & salms.

The lord is my lyght &
my health whom shall
I feare. **T**he lord is the defen-

der of my lyfe: of whom shall I

be adrad: **A**nyleyst euyl doers
approche vnto me for to deuour

my flesche. **I**n enmyes, whi-
che trouble me: they were made

weyke and fell downe. **I**f they

pytche paulions agaynst me:
my herte shall nat feare. **I**f a

batayle ryse agaynst me, I shall
trust in it. **O**ne thyng haue I

asked of the lord, that I shall
requeyre, that I may inhabite in

the house of the lord all y dayes
of my lyfe. **W**hat I may se the

wyll of the lord, and may visite
his temple. **F**or he hath hydde

me in his tabernacle in y euyl
day he hath defended me in the

secrete place of his tabernacle.
He hath exalted me vpo a rock

Dirige.

and now he hath exalted myne
heade aboue myne enemyes.

I haue gone aboute, and haue
offered in his tabernacle: **I** shal
synge the sacrifice of inuocatio
and shall say a psalme vnto the
lorde. **H**eare my voyce **L**orde,
wherewith **I** haue cryed vnto **þ**
haue mercy on me and heare me
Myne herte hath sayde vnto **þ**
my face hath sought **þ**, thy face
lorde **I** shall desyre. **T**ourne
nat thy face awaye from me, do
nat swarue from thy seruaunte
in thy wꝛath. **B**e myne helper,
forsake me nat, neyther despyse
thou me (o god) my sauour.

For my father and my mother
haue forsaken me: but the lorde
hath receyued me. **L**ord set me
a lawe in thy way: and leade me
in a strayght pathe in spyte of
myne enemyes. **N**et me nat go
after the myndes of them that
trouble me: for vniuste wytnes-
ses haue ryssen agaynst me: and
wyckednes hath layde vnto the.

A. v.

Fol. lxxxv.

altauit caput me-
um super inimicos
meos.

Atruxi et im-
molavi in taber-
naculo ei⁹ hostiā
votiferationis: cā-
tabo et psalmū dī
cām domino.

Exaudi dñe vocē
meā qua clamaui
ad te miserere mei
et exaudi me.

Tibi dixi cor me-
um exquisiuit te
facies mea, faciē
tuā dñe requiram

Ne auertas fa-
ciē tuā a me, ne de-
clines in ira a ser-
uo tuo.

Adiutor meus
esto dñe ne derelin-
quas me neq; de-
spicias me de⁹ sa-
lutaris me⁹. **Q**m̄

pater meus et ma-
ter mea derelique-
runt me dñs autē
assūpsit me.

Ne-
gem pone mihi do-
mine in viā tuā/
+ dirige me in se-
mita recta prop̄
inimicos meos.

Ne tradiderit me
in aīas tribulan-
tū me qm̄ insur-
rexerunt in me tē-
stes iniqui et mēti-
ta est iniquitas sibi

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Credo videre bo-
na domini in terra
viventium

Expecta domine vi-
ssiliter age et con-
fortetur cor tuum et
sustine domine.

Requiem eterna
dona eis domine:
et lux perpetua lu-
ceat eis. *Tripho.*

Credo videre bo-
na domini in terra vi-
ventium. *Versus.*

In memoria eter-
na erit iustus. *R.*

Ab auditione ma-
la non timebit.

Pater noster.

Et ne nos indu-

Ecclesia quarta

Quanta ha-
bes iniqui-
tates et peccata.

Scelera mea atque
delicta ostende mi-
hi.

Cur faciem tuam
abscondis et arbi-
traris me inimi-
cum tuum.

Contra folium quod
vento rapitur ostē-
dis potentiam tuam

Dirige.

I trust to see the goodnes of the
lord in the lande of the lyuyng
Noke after the lord, do man-
fully, and let thyne herte be co-
forted, and abyde the lord.

Lorde gyve them eternall rest
and let contynuall lyght shyne
vnto them. **The anthem.**

I trust to see the goodnes of the
lord in the lande of the lyuyng
Verse. The ryghtuous shall be
in eternall remembraunce. *Ans.*

He shall not feare euyl spekyng.
Our father. And leade vs not
But delpyer vs. *Fourth lesson.*

How sore am I laden w-
th syn & wyckednes. **L**orde
of thy goodnes, I praye

the let me knowe. **M**y cursed
actes, & great vnyghtuousnes
wherby my soule in daunger is
and wo. **T**hy face alas, why
hydest thou me fro? **E**ntretyng
me with lyke extremitie. **A**s yf I
were thy mortall enemye.

Agaynste a leafe, that tossed is
with wynde. **T**hou shewest thy

Dirige.

power, thy force, and thy myght
And doest me persecute, whiche
by very kynde. Alas the dype
stubble, or strawe that is lyght.
Syns agaynste me/thou doest
bytterly wyte. And wylte (as I
tgyne) me vtterly vp caste.
For the defaultes of my pouthe
that ar done and past My feete
in stockes, set thou haste faste.
Awaytynge ryght narrowly, all
my hole trade. In so moche that
my fotesteppes nūbryd þ haste.
And neuerthelesse, when death
shall inuade. As the rotten dun
ge, I must away fade, And so
deynly my fleshe shall tourne to
wormes meate. Lyke as a gar
ment, that moth do wast & eate
¶ **Answer.** Alas (good lord) and
wel away. For my lyfe euyl
spent, my soule is afrayde.
What shall I do, or what shall
I saye. whyther shall I flee,
thus wofully arayde, But vnto
the lord for mercy and ayde.
whiche for to graunte I hum:

Fol. lxxxvi.

et scippulam sic
cā persequeris.

Scribis enim con
tra me amaritudi
nes: et consumere
me vis patris ado
lescentie mee.

Posuisti in ner
uo pedem meum,
et obseruasti oēs
semitas meas, et
vestigia pedū me
orum cōsiderasti.

Qui quasi putres
do consumendus
sum: & quasi vesti
menta quod comē
ditur a tinea.

Responsorium
Heu mihi domine
q: peccaui nimis
in vita mea: quid
factā miserorū fu
giā, nisi ad te de
me, miserere mei

Dum veneris in
nouissimo die.

Reclus.
Anima mea tur-
bata est valde.

Sed in dñe suc-
curre ei.

Dum veneris in
nouissimo die.

Electio quinta.
Homo natus
de muliere,
breui viuens tem-
pore.

Repletur multis
miseriis.

Qui quasi flos e-
greditur et conte-
ritur et fugit ve-
lut umbra: et nun-
quam in eodē sta-
tu permanet.

Et dignum ducis
super huiuscemo-
di aperire oculos
tuos: et adducere
eum tecum in iu-
diciū.

Dirige.

bly the pray. Whan thou shalte
come, at the latter day.

The versycle. My soule w-
in me, is troubled ryght sore.
With greuous sorowe, & deepe
repentaunce. Of my manifolde
synnes, commytted befoze. By
very fraylte, of humayne igno-
raunce. But yet good lord, in al
suche greuaunce. It for to suc-
cour, I humbly the pray. Whā
thou shalte come at the latter
dape.

The sytthe lesson.

He man þ̄ procedeth frō
his mothers wombe.
whose life in this world
is shorte and transitorie. And in
conclusion is cast into a tounge
fulfylled is, with manyfolde
miseri. Most lyke to a flower, þ̄
fadeth naturally. And lyke vn-
to a shadowe, doth vanyshe and
abate, Neuer contynuyng, in
one lyke estate. And thynkest þ̄
it mete, eyther els conuenient.
Vpon such a one so narrowly to
spy. Or to contende with hym

Dirige.

in iudgement. For who is able
by craft or pollece. A thyng
infecte with synne to purefy.

Whiche was vnclene, from his
concepcion: No man surely, but
thou god alone: Shorte be the
dayes of mannes lyfe here. His
peres thou hast appoynted his
tyme so nere. whiche neuer shall
passe, neyther ouer ne vnder.

Suffre hym than a whyle, and
no moze hym encumbze. Untyll
that day come that he hath lōge
desyred. which he hath loked for
as a seruaunte hyred.

The answer. **L**orde I be-
seche the, to raze out of mynde
My greuous synnes, & greate
impiety. whiche I of all other,
most cursed and vnkynde. Haue
dayly committed: agaynst thy
maiesty. whiche brynged my
soule in greate perplexity. wher
of thy pardon, moste mekely I
desyre whan þu shalt come to
iudge vs by fyre. **T**he Vltim
Please it the (lord) my wayes to

Fol. lxxxvii.

Quis potest fa-
cere mundum de
immundo concep-
tum semine.

Nonne tu qui so-
lus es.
Breues dies ho-
minis sunt.

Numerus mēsu-
cius apud te est.
Cōstitulisti termi-
nos eius. Qui pre-
teriri nō poterūt.
Recede ergo pau-
lulū ab eo vt quis
escat.

Donec optata ve-
niat (et sicut mer-
cenarii) dies ei⁹

Responsori.
Ne recorderis pec-
cata mea dñe.

Dum veneris iu-
dicare seculū per
ignem.

Oratio.
Dirige dñe deus

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meus in cōspectu
tuo viam meam.

Dum veneris iu-
dicare seculū per
ignem.

Canticū 10.

Quis michi
hoc tribuat
vt in inferno pro-
tegas me.
Et abscondas me
donec pertrāseat
furoꝝ tuus.

Et constituas mi-
chi temp⁹ in quo
recorderis mei.
Putasne mortu⁹
homo rursum viuat

Cunctis dieb⁹ qui-
bus nunc milito.

Expecto donec ve-
niat immutatio
mea.

Vocabis me ⁊ ego
respondebo tibi.

Dirige.

Directe So cūpn alwayes in thy
blyssed syght. That I may de-
serue, amonge þ electe. Euer to
beholde, þ glozious lyght. wher
in þ reygneſt as a god of myght
Thyther to byynge me. I hūbly
the requyre. when thou ſhalte
come to iudge vs by fyre.

The Synt lesson.

Who can assure me þ
thou wylte me Defen-
de. In þ low place, ⁊
me to hyde secretly. Untyll thy
fury be past ⁊ at an ende. And to
appoynt me a tyme certeynly.
When it may þ please, foꝝ to re-
membꝛe me. foꝝ what do I foꝛce,
to suffre death ⁊ payne: Syng þ
the deade shall ones rylse agayn
All the longe tyme, of this lyfe
mortal. Whiche as a sodpouꝛ.
led I haue in payne. My hope
and trust hath ben in specyall.
To chaūge this lyfe that is mo-
mentayne. Into the same, that
is heuenly and certayne.
wherto when it lyketh the me

Dirige.

for to call. I wyl the answere,
most gladly of all. To me there
fore, that am thy handy worke.
Sende forth thy succours, and
godly assystence. From whose
knowledge nothyng ther may
lurke. Synsthou enserchest the
secretes of conscience.

And nobrest my steppes by god
ly prouydence. wherfore I be-
sech, thy mooste mercyfull grace.

To spare my synnes & greuous
trespas. **Ans.** In iudgement
lorde, do thou not procede.

After myne act and synne most
odpous, for I am parfyte, and
knowe in very dede. That no-
thyng I haue done good or me-
rytorious Before the to be coun-
ted, o god most gloriuous.

Thy maiesty therfore I besech
of thy goodnes. Cleane to take
away my synne & wyckednesse.

Verse. washe me lorde from
myn vntygthuousnesse. And of
my synne make me clene & pure
for to the only, by great vngod

Fol. lxxxviii.

**Operi manuum
tuarum porci-
ges dexteram.**

**Tu quidem gres-
sus meos diuine
rasti sed parce pec-
catis meis.**

Responsorium.

**Domine secundū
actum meum noli
me iudicare.**

**Nilhil dignum in
conspetu tuo egi.**

**Ideo deprecor ma-
iestatem tuam/ ut
tu deus deleas ini-
quitatē meam.**

Versus.

**Amplius laua me
ab iniquitate mea,
& a delicto meo mi-
serere mihi: quia tibi
soli peccavi.**

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Ideo deprecor ma-
iestatem tuam, ut
tu deus deleas ini-
quitate meam.

*An. Complacet.
Psalmus cxxi.*

Expectans ex-
pectavi dñm
et intendit mihi.

Et exaudiuit pre-
ces meas ⁊ eduxit
me de lacu miserie
et de luto fecis.

Et statuit supra
petram pedes me-
os: et direxit gres-
sus meos.

Et immisit in os
meū canticū no-
uum carmen deo
nostro.

Aidebunt multi
et timebunt: ⁊ spe-
rabunt in dño.

Beatus vir cui⁹
est nomē dñi spes
ei⁹ ⁊ non respexit
in vanitates et in
sanias falsas.

Multa fecisti tu
dñe do⁹ me⁹ mira-
bilia tua et cogita-
tionib⁹ tuis nō
est q̄ similis sit tui
annūciaui ⁊ lo-
cut⁹ sū: multiplica

Dirige.

lynes I haue offēdyd, herof am
I sure. And put my soule i right
hard aduenture. Thy maiesty
therfore, I beseeche of thy good-
nes. To take clene away my syn
⁊ wyckednes. *Anty. Plaspynge*
be it. *The. cxxi. Psalmic.*

With longe awayte
I loked after y lord
and he intended vni-
to me And he harde my pray-
ers: and he brought me out of y
lake of mysery ⁊ from y muddy
clay. And set my feete vpon a
rocke, and dyrected my steppes
And he put into my mouthe a
new songe a verse vnto our god
Many shall se and shall feare, ⁊
shall truste in the lord. Blessyd
is y man: whose hope is y name
of the lorde: and hath nat regar-
ded vanities and false madnes-
ses. Many meruayles hast thou
done, o lorde my god, and in thy
disposicions, there is none that
is lyke vnto the. I haue tolde
forth and spoken them: they are

Dirige.

multiplied aboue numbze. **S**a-
crifice and offerynge thou wol-
dest nat verely thou hast made
myne eares perfite. **A**nd burnt
offeryng for synne, & hast not re-
quired, than I sayde lo I come.
In the begynnyng of y boke it
is wyten of me, that I shuld do
thy wyll, for so wold I my god,
haue thy lawe in the myddes of
myn herte: **I** haue declared thy
iustice in a great cōgregacion:
lo I shall nat holde in my lyp-
pes, lord thou knowest **I** haue
nat hidden thy rightuousnes in
my herte: I shewed thy truth, &
thy saluation. **I** haue nat kept
secrete thy mercy & thy trouth,
from a greate company. **B**ut y
lord do not estrāge thy mercyes
from me: thy mercy & thy truthe
haue euer defended me. **F**or
mischeues innumerable haue
compassed me, my wickednes
haue caught me, and I was nat
able to se them. **T**hey are mul-
tplied mo than the heates of
A.i.

Fol. lxxxix.

ti sūt sup numerū
Sacrificiū & ob-
lationem noluit
aures aut perfe-
cisti mihi.

Holocaustū et p-
peccato nō postu-
lasti: tunc dixi ec-
ce venio.

In capite libri
scriptū est de me:
vt facerē volūta-
tem tuā deus me-
volui, & legē tuā i
medio cordis mei.

Annūciaui iusti-
tiā tuā in ecclesia
magna: ecce labia
mea nō prohibebo
dñe tu scisti.

Iustitiā tuā non
abscondi in corde
meo: veritatē tuā &
salutare tuū dixi.

Nō abscondi mihi
tuā & veritatē tuā
a cōsilio multo.

Tu autē dñe ne
lōge facias mise-
rationes tuas a me-
moria tua & veritas
tua semp suscep-
erunt me.

Qm̄ circumdeder-
ūt me mala quorū
nō est numer⁹ cō-
prehēderūt me ini-
quitates mee & nō
potui vt viderem

Multiplicate sūt
super capillos ca-

piſſi mei ⁊ cor meū
dereliquit me.

Complaceat tibi
dñe vt eruas me:
dñe ad adiuvādū
me respice.

Confundātur et
reuereātur ſimul
q̄ querūt aīaz me:
am vt auferāt eā.

Convertātur re-
troſū et reuereā-
t̄ q̄ volūt mihi mala

Perāt confectim
confuſionem ſuā.
qui dicunt michi
euge euge.

Exultent et leten-
tur ſup te oēs que
rentes te: et dicāt
ſemper magnifi-
cetur dñs qui dili-
gūt ſalutare tuū

Ego aut̄ mēdic⁹
ſū et paup dñs ſo-
licitus eſt mei.

Adiutor meus et
p̄tector me⁹ tu es
de⁹ me⁹ ne tarda-
ueris. **R**equiē e-
ternā dona eis do-
mine et lux perpe-
tua luceat eis. **Añ.**

Complaceat tibi
dñe vt eruas me
dñe ad adiuvādū
me respice. **Añ.**

Sana domine p̄s

Beat⁹ q̄ itel-
ligit ſnp ege-
num ⁊ pauperem:

Dirige.

my heade, ⁊ my herte hath fay-
led me. **L**et it be thy pleaſure (o
lord) for to delyuer me: lord haue
regarde to helpe me. **C**onfoun-
ded ⁊ affrayd be they, that ſeke
my lyfe for to take it away. **L**et
them be tourned backwarde ⁊
affrayde: that mynde to do me
harme. **L**et them incontinent
beare away theyꝝ confuſion: ⁊
ſpeake to me in ſkornfull woꝝ-
des. **L**et al that ſeke the, reioyſe
and be glad of the, and let all ⁊
loue thy ſauyng helth, ſay. **T**he
lord be magnified. **I** verely am
a begger, and pooꝛe: the lord is
myndeful of me. **T**hou art my
helper ⁊ p̄tector: o my god ſa-
ry nat. **L**orde gyue thē eternall
reſte: and let contynuall lyght
ſhynē vnto them. **Añt̄p.** **P**lea-
ſynge be it vnto the (o lord) for
to delyuer me, lord haue regard
to helpe me. **H**eale my ſoule, o
lord.

Che. xl. **P**ſalmc.

Blessed is he that conſyde-
reth the nedye ⁊ the poꝛe

Dirige.

in the euyl day the lord shall
delyuer hym. The lord shall pre-
serue hym, and refreshe hym, &
make hym fortunate in þearth,
and shall nat delyuer him to his
enemyes. The lord shall suc-
cour hym, lyenge disceased in
his bed, all his estate thou haste
chaunged i his firmitie. I sayd
lord haue mercy on me : heale
my soule, for I haue trespassed
to þ. Myne enemyes spake euyl
vnto me: sayenge: whan shall he
dye that his name may peryshe.
And thoughe he entred in for
to sec, he spake vanities, his
herte gathered lyke myschiefe
vnto it selfe. He issued forth, &
spake to the same purpose.

Agaynst me dyd all myne ene-
myes murmure agaynste me
haue they imagyned mischiefe.

They haue deuised an vntreue
sayenge by me: shall he þ slepeth
haue no helpe to ryse agayne.

For a man pretendynge peace
vnto me, (in whom I trusted)

Ps. ii.

Fol. cc.

in die mala libera-
bit eū dominus.

His 2seruet eū
et viuificet eū et
beatū faciat eū
in terra: et nō tra-
dat eū in aīaz inī-
mīcorū eius.

His opem ferat
tū sup lectū dolo-
ris ei⁹: vniuersū
stratū eius versa-
tū in infirmitate
ei⁹. Ego dixi dñe
miserere mei: sa-
na animā meā: qđ
peccaui tibi.

Inimici mei dice-
runt mala michi:
qñ morietur & per-
ribit nomen eius.

Et si ingredieba-
tur vt videret va-
na loquebat: cor
eius congregabit
iniquitatē sibi.

Egrediebatur for-
as & loquebatur
in idipsum.

Adversū me su-
currabant oēs inī-
mī mei adversū
me cogitabāt ma-
la mīhi.

Verbum iniquum
constituerunt ad-
uersū me: nūquid
qui dormit nō ad-
iacet vt resurgat.

Gentim homo pa-
cis mee i quo spe-

caui q̄ edebat panes meos magnificauit super me supplantationem Tu aut̄ dñe misere mei ⁊ resuscita me: et retribua eis. In hoc cognoui quoniam voluisti me qm̄ nō gaudebit inimicus meus super me.

De aut̄ ppter innocentia suscepisti ⁊ confirmasti me in conspectu tuo in eternum.

Benedictus dñs deus israel: a seculo ⁊ i seculū fiat fiat

Requiem eternā dona eis dñe ⁊ lux perpetua luceat eis

Añ. Sana domine animam meam quia peccaui tibi. An. Sit iuit.

Psalmus. xli.

Q̄uādmōdū desiderat ceruus ad fontes aquarū: ita desiderat anima mea ad te deus.

Situiuit anima mea ad deum fontē viuū: qm̄ veniā et apparebo ante faciem dei.

Ruerunt mihi la-

Dirige.

which hath eaten of my breade, made great meanes to supplāte me. But thou lord haue mercy on me, and restore me, ⁊ I shall requite them. In that I haue perceyued that thou fauoureste me, that my enemy shall nat triumphe vpon me. But for myne innocency, thou hast defended me, and hast made me sure in thy syghte for euer. Blyssed be y lord god of Israell, worlde without ende. So be it, so be it. Lord gyue them eternall rest: and let continuall lyght shyne vnto the. Anty Heale my soule lord for I haue synned agaynst the. Anty. My soule thyrsted.

The. xli. Psalme.

As the herte longeth after the fontayne of waters: so dothe my soule longe after the, o god. My soule hathe thyrsted after god, the lynyng fountayne, whan shall I come and appere before the face of god. My teares were to me

Dirige.

day & night in steade of breade
whylest it is daylye sayde vnto
me, where is thy god. **T**hese
thynges I called to mynd, and
cast it in my thought, because I
departe in to a place of meruey-
lous habitacion, enyn vnto the
house of god. **W**ith a voyce of
gladnes and confession lyke the
sound of one that banketteth.
Why arte thou sorowfull, my
soule and why doest thou trou-
ble me. **T**rust in god, for I shal
euer confesse hym that gyueth
helth vnto me, and is my god.
The soule within my selfe is
troubled, therfore I shall haue
the in mynde in the land of Ior-
dan, and the lytle mountaynes
of Hermon. **D**epenes callethe
vpon depenes with the noyse of
watercourses. **A**ll thy reynes &
thy floudes haue ronne ouer me
In the day the lord hath sente
forth his mercy, and in þe nyght
his songe. **I**n me is prayer to þe
God of my lyfe: I shal say vn-
to. **A. iii.**

Fol. xxi.

chyme mee panes
die ac nocte: dñi di-
citur mihi quoti-
die vbi est deus tuus
Hec recordatus
effudi in me ani-
mā meā: qm̄ trāsi-
bo illocū taberna-
culi admirabilis
vscq; ad domū dei

In voce exulta-
tionis et confes-
sionis: sonus epu-
lantis.

Quare tristis es
anima mea & qua-
re conturbas me.

Spera in deo qm̄
adhuc confitebor
illi: salutare vultus
mei et deus meus

Ad me ipsū aīa
mea cōturbata est
propterea memoz
ero tui de ēra ior-
danis & hermonis
a monte modico.

Abysus abysū
inuocat: in voce ca-
tharactarū tuarū.

Oīa excelsa tua &
fluctus tui: super
me transierunt.

In die mandauit
dñs mī am suam &
nocte canticū eius

Apud me oratio
deo vite mee: di-
cam deo susceptoz

meus es.

Quare oblitus es
mei, et quare con-
tristatus incedo dum
affligit me inimicus.

Profringunt
ossa mea expro-
brauerunt mihi et
tribulant me ini-
mici mei.

Profringunt michi
per singulos dies
ubi est deus tuus

Quare tristis es
anima mea et qua-
re conturbas me.

Spera in deo quoniam
adhuc confitebor
illi saluteri vultus
mei et deus meus

Requiem eternam
dona eis domine:
et lux perpetua lu-
ceat eis. *Antiph.*

Sicut ala mea
ad deum forte volu-
i: quoniam veniam et ap-
parebo ante fa-
ciem dei.

Requies.

Requiem eternam
dona eis domine.
Et lux perpetua lu-
ceat eis. *Pater noster.*

Psalmus septimus.

Sicut me
attenuabit.

Psalmus.

to god, thou arte my defender.

Why hast thou forgottē me, &
why do I go all sorrowful, why-
lest they say myne enemye doth
afflycte me. **W**hy lest my bones
are broken: myne enemyes that
trouble me, haue caste it in my
tethe. **W**hy lest they say to me
euery day, where is thy god.

Why arte thou sorrowfull, my
soule & why troublest thou me.

Trust in god, for yet I shall
make knowledge to hym, that
he is my sauour and my god.

Lorde gyue them eternall rest
and let contynuall lyght shyne
vnto them. *Antiph.* My soule thy-
sted for god, the luyngge foun-
tayne, whan shall I ones come
and appere befoze thy face of god

The versicle. Lord gyue the
eternall rest. **The answer.**

And let contynuall lyght shyne
vnto them. Our father, whiche
arte,

The seventh lesson.
y spirite God wote, is we-
kened woundes soze.

Dirige:

My tyme in this worlde, but be
ry short and vayne is. And saue
a pooze graue, gette I nowe no
more. My synne is nat greate,
and yet to me remaines. No
thyng at all, saue greuous pay
nes. But yet helpe me lord, and
let me by þe syt. And for al myne
enempes I force not thā a whyt
My lyues dayes be passed clene
away. The thoughtes, whiche
were wonte to trouble so my
mynd. The darke nyghte, haue
turned in to þe cleare day. And af
ter darkenes, I hope yet lyghte
to fynde. But if I cōtinue, thus
sinfull styl and blynde In con
tynual darkenes, my lodgyng
than I make. And hell for my
dwellynge house nedes must I
take. I spake to the earthe that
vyle was and rotten. Sayeng,
thou arte my father, and thou
my mother. And to the wormes
in the earth, also haue I spoken
Sayeng thou arte my syster, &
thou also my brother. What
M.iii.

Fol. xcii.

*Dies mei breuia
buntur. Et solum
michi superest se
pulcrum.*

*Non peccavi: et in
amaritudinib⁹ mo
raſ oculus meus.*

*Libera me dñe / et
pone me iuxta te.
Et cuiusuis man⁹
pugnet contra me
Dies mei transie
runt. Cogitatioēs
mee dissipate sūt.
Torquentes cor
meum.*

*Noctem verterūt
in diem et rursum
post tenebras spe
to lucem.*

*Si sustinero in
fernus dom⁹ mea
est / et in tenebris
stravi lectulū meū*

*Putredini dixi.
Pater meus es:
mater mea et so
ror mea vernibus*

Liturg

16021

Tibi est ergo nunc
prolato mea: et
patientia mea.
Tu es domine deus
meus.

Responsorium.
Peccantē me quo
tidie et non penitē
tem timor mortis
conturbat me.

Quia in inferno
nulla est redemptio
Misere mei deus
et salua me.

Versus.
Deus in nomine
tuo saluum me
fac et in virtute
tua libera me.

Quia in inferno
nulla est redemptio

Misere mei deus
et salua me.

Lectio octaua.

Pelli mee con
sumptis car
nibus adhesit os

Trige.

hope haue I than, aboue all o-
ther. Who shal reward my pay
nes, the which I abode. Surely
none other, but onely thou my
god. **T**he answer. Thus dayly
in me, my synne encreasyng dou
ble. And I nat repetyng. in my
lyues space. The feare of death
full soze my herte doth trouble.
For why in that lowe and deepe
infernall place. There is no re-
demptio, no mercy, nor no grace
But yet good lord, if it maye y
please. Haue mercy on me and
heale my disease. **T**he versicle.
O good lord, through thy holy
name. Saue me from peryll in
euery case. And by thy greate
myght, rydde me from the same
For why in that lowe, and depe
infernall place. There is no re-
demptio, no mercy, nor no grace
But yet good lord, if it maye y
please haue mercy on me & heale
my disease. **T**he eyght lesson
My fleshe is consumed there
is but skynne and bone.

Dirige.

My lyppes be fallen away, my
teethe bare appere. Take pittie
vpon me, and haue compassyon
At the last way ye: that be my
frendes dere. For the hande of
god, so hath me touched here.
Why persecute you me more, to
encrease y payne. Is it my fleshe
that ye wolde haue so fayne.
Who shal warrant me, that my
dedes shalbe writtē Or who can
promesse me, either y they shal
Be registred, so that they shal
not be forgotten. In iyne leade
and in the stonpe wall. But one
thyng I knowe that sureste is
of all. That my redemer shal
euer lyue: this I know for true.
And in the last day, that I shal
ryse a newe. And with this skyn
agayne, than I shalbe clade:
And in my fleshe, I shal playn
lye se. My sauour and my god
whiche hathe me wrought and
made. And as I am now so shal
I than be. I shal nat beholde
hym by no depute. But these
M. v.

Fol. xciii.

meum: et derelicta
sunt tātummodo
labia circa deutes
meos.

Miseremini mei
miseremini mei,
saltem vos amici
mei: quia manus
domini tetigit me
Quare persequi-
mini me sicut de-
et carnibus meis
saturamini.

Quis mihi tribu-
at vt scribant ser-
mones mei.

Quis mihi det vt
erarentur in libro
stilo ferreo, aut
plūbi lamina: vel
celte sculpātur in
silice.

Scio enim quod
redemptor me-
uit: et in nouissimo
die de terra surre-
cturus sum.

Et rursum circum-
dabor pelle mea: et
in carne mea vide-
bo deum saluato-
rem meum.

Quem visur-
ego ipse et oculi

mei cōspecturiscūt
et non alius.
Reposita est hec
spes mea in sinu
meo. *Responsorij*
Requiem eternā.
dona eis domine.
Et lux perpetua
luceat eis. *Antiph.*
Qui Lazarum re
suscitasti a monu
mento fetidum.

Tu eis domine do
na requiem.
Et lux perpetua
luceat eis.

Collectio nova.

Quare de bul
ua eduxisti
me, qui utinam cō
sumptus essem ne
oculus me videret.

Fuisssem quasi nō
esset: de utero trāc
tatus ad tumulū.

Dimitte ergo me
domine ut plangā

Dirige.

same eyes shal se hym manyfest
This conforzte sure remayneth
in my brest. *Answer.* Eternall
rest, good lord, let them haue.
And let them be euer in conty
nuall lyght. *Vers.* Thou that
raystedst, from the fylthy graue
The deade Lazarus, throughe
thy greate myght. So graunt
thē grace of the to haue þ syght
And gyue to them rest, that are
from hence discēded. And graūt
thē pardon/where they haue of
fended. *The. ii. Lesson.*

Why fro my mothers
wome hast thou me
out brought That wold to god
þ I had bene clene. Consumed a
way: euen to ryght nought. So
þno eye, me euer myght haue se
ne. For thē shuld I be, as I had
neuer ben. Nowe brought in to
the worlde, and streyght agayn
out sent. Oh that my lyfe dayes
full soone are gone and spent.
Wherfore good lord spare me
yet a whyle. That I may be

Dirige.

Wayle my soule oꝝ I go. From
whence is no returne, I meane
that wretched yle Which is the
lande of mysery and wo.

Couered all with death, in dark
nesse ouerthrowe. Where is no
rule noꝝ order at all. But hor-
roꝝ euerlastyng, and payne con-
tynuall.

The Responde.

Wherefoꝝe good loꝝde, herte-
ly I the pray. To be a succour,
and ayde to me. And specyally,
in that moost dꝛedfull daye.

When heuen and earth and all
that therin be. Shall tremble &
quake befoꝝe the face of the.

When thou shalte come in thy
moost feruent yꝛe. The worlde
to iudge by hote burnyng fyꝛe

erise. That is the day / full so-
rowfull to beholde. That is the
day of wꝛath / the day of mysery

That is the day to wofull to be
tolde. When heuen and earthe
and all that therin be. Shall

tremble and quake befoꝝe the
face of the. When thou shalte

Fol. xciii.

paululum dolore
meum antequam
vadam et non re-
uertar ad terrā te-
nebrōsā et opertā
mortis caligine.

Terram miseris
et tenebrarum ob-
vmbra mortis et
null⁹ ordo sed se-
pitern⁹ horroꝝ ins-
habitans.

Responsorium.

Libera me dñc de
morte eterna i dia
illa tremēda.

Quando celi mo-
uendi sūt et terra

Dum veneris fu-
dicare seculum i
ignem.

Versus.

Dies illa dies ira
calamitatis et mi-
serie.

Dies magna et a-
mara valde.

Quando celi mo-
uendi sūt et terra

Dum veneris iu-

dicare seculum p
ignem.

Versus.

Quid ergo miser
rimus quid dicam
vel quid faciam dñi
nil boni perferam
ante tantum iudi
cem.

Domine veneris iu
dicare seculum p
ignem.

Versus.

Nunc xpe te peti
mus miserere que
sumus.

Qui venisti redi
mere perditos.

Noli condempnare
redemptos.

Libera me dñe de
morte eterna i die
illa tremenda.

Quando celi mo
uenti sūt et terra

Dirige.

come, in thy most feruent yre.
The world to iudge by hote bur
nyng fyre. ¶ *The versicle.*

Alas I wretche: myserable and
pooze. What thyng shall I do
or what thyng shall I saye.

That dzedfull iudge whan I
shall come befoze. Hauynge no
good dede, for my selfe to lay.

Howe fearful shall I stande in
that dzedfull day. Whan thou
shalte come, in thy most feruent

yre. The world to iudge by hote
burnyng fyre. ¶ *The versicle.*

Howe therfore Christe, we the
beseche ychone. Let thy mercy

vnto vs appere. Thou that dis
cendest, fro thy heuenly thzone.

To redeme them that losse, and
dampned were. Condempne ne

uer them, whom y haste bought
so dere. Wherfore lorde hertely

I the pray. To be a succoure, &
ayde vnto me. And spe cypall in y

most dzedfull day. whan heuen
and earth and all that there in

be. Shall tremble and quake,

Dirige

before the face of γ . whan thou
shalte come in thy most feruent
yre. The world to iudge by hote
burnynge fyre. **C** The answer.
wherfore good lord γ humbly
the requite. That of thy good-
nes, woldest not forget. To deli-
uer me, from euerlastynge fyre.
which brakest vp the brasen ga-
tes greate. And visited haste the
lowe infernall seate. And vnto
lyght, the dydest restore. whiche
in payne of darcknes, had bene
longe before. **C** The versicle.
which vnto the thus dyd call γ
crye, welcome to vs our blessed
sauour swete. welcome oure re-
deemer, welcome hertely whiche
brakest vp γ brasen gates great
And visited hast the lowe infer-
nall seate. And vnto lyght, the
dyddest restore. whiche in payne
of darckenes had bene longe be-
fore. **C** The vers. Rest in peace
C The answer: So be it.
Anchyme My broused.
C The. ii. psalme.

Fol. rcb.

Dum veneris iu-
dicare seculum p-
ignem.

Responsorium.
Libera me domi-
ne de penis infer-
ni.

Qui portas ereas
confregisti et visi-
tasti infernum.
Et dedisti eis lus-
men vt videret te
qui erant in penis
tenebrarum.

Versus.

Clamantes et di-
centes: aduenisti
redemptor noster.
Qui portas ereas
confregisti et visi-
tasti infernum.
Et dedisti eis lus-
me vt viderent te
qui erant in penis
tenebrarum.

Requiescant i pa-
ce. Amen.
An. Exultabunt.

Liturgy

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Miserere mei
deus: secundū
magnā miſiam tuā
Et secundū multi
tudinē miserationū
tuarum: dele
iniquitatem meā.
Amplius laua me
a iniquitate mea
et a peccato meo
munda me.

Quoniam iniquitatem
meā ego cognosco
et peccatum meū con
tra me est semper
Tibi soli pecca
ui et malū coram
te feci ut iustifice
ris in sermonibus
tuis et vincas cū
iudicaris.

Ecce enim in in
iustitiis conceptus
sum et in peccatis
conceptus me matris meae
Ecce enim verita
tem dilexisti incer
ta et occulta sapi
entiae tuae manife
stasti mihi.

Asparges me do
mine yſopo et mū
dabor: lauabis me
et super niuem de
alabor.

Auditus meo da
bis gaudiū et leti
cia: et exultabunt
ossa humiliata.

Dirige.

Hue mercy vpon me (oh
god) accordynge to thy
greate mercy, And ac
cordynge to the multitude of
thy compassyons, wpye awaye
myn iniquitie. Wash me more
fro myn iniquite: & clēse me more
from my synne. For I know
ledge myne iniquite, and my
synne is euer before myne eyes.
Agaynst the onely haue I syn
ned, and haue done euyl in thy
syghte that thou mayest be iusti
fied in thy wordes & vaynequyſhe
whan thou arte iudged. For I
was begotten in wickednes, &
my mother conceived me in syn
For thou hast loued truthe, the
vnknownen and secreete thynges
of thy wysdome haste thou vt
tered vnto me. Sprynkle me
lorde with hyſope and so shall I
be cleane: thou shalt washe me,
& than shall I be whytter than
snowe. Vnto my hearyng shalt
thou gyue ioye and gladnes: &
my weykened bones shall be re

Dirige.

freshed. Turne thy face from
my synnes, & wpye away all my
wyckedned. A pure herte create
in me (oh god) and an vpryght
spirite make a newe within me.
Caste me nat awaye from thy
face: and thy holy spirite take
nat from me. Restore vnto me
the gladnes of thy saluacion, &
strengthen me with apyncypal
herte. I wyll enstructe the wic-
ked, that they maye knowe thy
wayes & the vngodly shalbe co-
uerted vnto the. Delyuer me
from bloudes (oh god) the god
of my helthe, and my tongue
shall exalte thy ryghtwysnes.
Lord open thou my lypyes: &
my mouth shall shewe forth
thy prayse. For if thou haddest
despyed sacrifices, I had surely
geuen it, but thou delightest nat
in burnt sacrifices. A sacrifice
to god is a lowly spiryte: a con-
trite and an humble herte thou
shalt nat dispise (o god). Deale
gentely of thy fauourable bene

Fol. rcvi.

Conuertere facie tua
a peccatis meis: et omnes iniquitates meas dele.

Cor mundum creauit
me deus et spiritus
rectum innouauit
in uisceribus meis.

Ne proicias me
a facie tua: & spiritus
sanctus tuus ne au-
feras a me.

Mitte mihi leticiam
salutaris tui &
spiritu principali
confirma me.

Doceto iniquos
vias tuas, et im-
pii ad te conuertentur.

Libera me de sa-
guinibus deus deus
salutis mee: et ex-
ultabit lingua mea
iustitiam tuam.

Dñe labia mea
aperies: & os meum
annuntiabit laudem
tuam.

Quoniam si volu-
isses sacrificium de-
dissem utique olo-
caustis non delectaberis.

Sacrificium deo
spiritus contribulatus
cor contritum et hu-
millatum deus non
despicies.

Benigne fac do-
mine in bona vo-

luntate tua sio: vt
edificentur muri
hierusalem.

Tunc acceptabis
sacrificiū iustitie
oblaciones et ho-
locusta tunc im-
ponet super alta-
re tuum vitulos.

Requiem eternā
dona eis domine:
Et lux perpetua
luceat eis. *an.*
Exultabunt domi-
no ossa humiliata
an. Exaudi dñe.

Psalmus lxxiiij.

The decet
hymnus de-
us in syon: et tibi
reddetur votū in
hierusalem.

Exaudi de⁹ oēs
nem meam: ad te
dis caro veniet.

Verba iniquozū
preualuerunt sup
nos, & impietatib⁹
nostris tu propici-
aberis.

Reatusquem ele-
gisti et assūplisti:
inhabitabit in a-
triis tuis.

Replebitur in bo-
nis dom⁹ tue san-
ctū est tēplū tuū:

Dirige:

uolence with Syon, that y wal-
les of Hierusalē may be buylte
agayne. Than shalte thou ac-
cepte the sacrifice of rightwylse-
nes, oblations and burnte offe-
rynges: than shall they lay cal-
ues vpon thyne altare. **L**orde
gyue them eternall rest: and let
continuall lyght shyne vnto
them. *AntHEME* My brused bo-
nes lorde shalbe refreshed.

Antp Heare lorde.

The. lxxiiij. psalme.

D Rayse becommeth the
(o god) in Syon, and let
euery promyse be per-
fourmed to the in Hierusalem.
O god heare my prayer: vnto y
shall euery creature come. **T**he
wordes of the wicked haue pre-
uayled agaynste vs: & vnto our
vngodlynes / thou shalt be mer-
cyfull. **B**lessyd is he: whom
thou hast chosen andt aken vp:
he shall dwell in thy courte.
We shalbe satisfied with the
goodes of thy house: holy is thy

Dirige.

temple, and merueplous in equi-
te. **H**eare vs, o god our sauyour
the hope of all the costes of the
earthe, and mayne see. **T**hou
prepayreste the hylles with thy
strength whiche beynge gyrded
with power, styrest the depenes
of the see, the roynge waues
therof. **P**eople shalbe affrayde
and they that dwel vpon the see
coostes, shall drede thy spgnes,
thou shalt refreshe y morninge
& eueninge frutes. **T**hou hast
visited y earth & hast watered it
thou hast done much to enryche
it. **T**he floude of god is reple-
nyshed w waters: y haste prepa-
red theyr foudc: for so is the pre-
paracion of it. **T**hou encrea-
syng the watercourses of it, mul-
tipliest the sprynges of it with
softe shoures, it shall englad y
outsprynges. **T**hou shalt blesse
the crowne of the yere of thy be-
nygnytie, and thy feldes shall
be replenyshed with abundaunce.
The goodly places of desarte

R. l.

Fol. rebt.

mirabile i eitate.

Aaudi nos de-
salutaris nr: spes
oim finiu terre, et
in mari longe.

Preparans mon-
tes in virtute tua
accinctus potetia
q conturbas pro-
fundum maris so-
num fluctu eius.

Turbabuntur ge-
tes et timebunt qui
habitāt terminos
a signis tuis erit
matutini et vespere
delectabis.

Visitasti terrā &
inebriasti eā: mul-
tiplicasti locuple-
tare eam.

Flumen dei reple-
tum est aquis: pa-
rasti cibum illorū
quoniam ita est pre-
paratio eius.

Riuos ei inebri-
ans multiplica ge-
nimina ei: in stil-
licidiis ei letabitur
germinans.

Fidices corone
anni benignitatis
tue et capi tui re-
plebuntur obertate

Pinguetcent spe-
ciosa deserti: et ex

Liturg

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ultatiōe colles ac
cingentur.

Induti sūt arte-
tes oufū et valles
abūdabūt frumē
to: clamabūt et enī
hymnum dicent.

Requiem eternā
dona eis domine:
et lux perpetua lu-
ceat eis.

Antiphona.

Exaudi dñe ora-
tionē meam ad te
ois caro veniet.

Ant. De suscepit.

Psalmus. xlii. l.

Deus deus
meus ad te
de luce vigila.

Situit in te aīa
mea: q̄ multiplici-
ter tibi caro mea.

In terra deserta
inuita: in aquosa
sic in sancto appa-
rui tibi: vt viderē
virtutem tuam et
gloriam tuam.

Qm̄ melior est
misericordia tua
sup vitas: labia
mea laudabūt te.

Sic benedicā te
in vita mea: et in
noīe tuo leuabo
manus meas.

Sicut adipe et
pīnguedine reple-

Dirige:

Shall waxe fatte: and the lytle
hylles shalbe gyꝛde with glad-
nes. **T**he rammes of the flocke
are well fleced, and the baleys
shall encrease w̄ wheat, ye they
shall crye out, and gyue prayse
Foꝛde gyue them eternall rest,
and let contynuall lyght shyne
vnto them. **A**nthem. Heare my
prayer, o lord, vnto the shall eue-
ry creature come.

Anthem. Hath receyued me.

The. xliii. Psalme.

God, thou arte my god,
earely do I watche after
the. **M**y soule hath lon-
ged after ȳ, my fleche hath thyꝛ-
sted very muche, **I**n a countre
deserte wylde and drye, so haue
I appered befoze the in an holy
place foꝛ to se thy power & thy
gloꝛye. **F**oꝛ thy mercy is better
than lyfe, my lyppes shal prayse
the. **S**o shal I prayse the in my
lyfe, & in thy name I shall lyfte,
vp myn handes: **M**y soule shal
be satisfied, as it were with en-

Dirige.

terclade and fatnes, & my mouth
shall prayse the with lyppes ful
of ioye, **S**o haue I ben mynd-
full of the vpon my bedde, in y
morninge tymes, because thou
wast myne helper, I shal set my
thought on the. **A**nd I shal re-
ioyse vnder y couert of thy wyn-
ges, my soule hath cleued vnto
y, thy ryght had hath susteyned
me. **T**hey verely haue soughte
my lyfe in bayne, they shal go
in to y lower partes of y earth,
they shalbe put into the power
of a swerde, they shalbe the par-
tes of fores. **T**he kynge truely
shall ioye in god, al shalbe pray-
sed y swete in him, for y mouthe
of the that speake vngodlynes
is stopped. **The. lxxvi. psalme**

God haue mercy vpo vs
and blesse vs, let hym
shewe his face vnto vs
that thy way may be knowen
in the earthe, and thy sauynge
health also amonge al nacyns
let thy people make knowe-

A. ii.

Fol. ccviii.

atur aia mea et la-
biis exultationis
laudabit os meum.

Sic memoz fui
tui sup stratū me-
um in matutinis
meditabo: in te:
quia fuisti adiu-
tor meus.

Et in velamento
alarū tuarū exul-
tabo adhōsit aia
mea post te: me lu-
scepit dextera tua

Ipsi vero inua-
nū q̄sierunt aiam
meā introibūt in
iferiora terre tra-
dentur in manus
gladii: partes vul-
plum erunt.

Per vero letabi-
tur in deo lauda-
buntur oēs qui in-
rant in eo: quia ob-
structum est os lo-
quētium iniqua.

Psalmus. lxxvi.

Misere-
tur nri: be-
nedicat nobis illu-
minet vultū suū
super nos et mise-
reatur nostri.

Et cognoscam⁹
in terra viam tuā
in omnib⁹ genti-
bus salutare tuū.

Confiteantur tē
tibi populi de⁹ cō

fiteantur tibi po-
puli omnes.

Et etetur et exul-
tent gētes: qm̄ iu-
dicas populos in
equitate, ⁊ gentes
in terra dirigis.

Confiteantur ti-
bi populi deus cō-
fiteantur tibi po-
puli omnes terra
dedit fructū suū.

Bndicat nos de⁹
deus n̄r, bndicat
nos de⁹: ⁊ metuāt
eū oēs fines terre.

Requiem eternā
dona eis domine
et lux perpetua lu-
ceat eis.

*Antiphona. Me-
suscepit dextera
tua domine.*

An. A porta inferi

*Canticū Eze-
chie, Ecl. xxxviii*

Ego dixi i di-
midio dierū
meorū: vadam ad
portas inferi.

Quesivi residuū
annorū meorū: dixi
non videbo dñm
deum in terra vi-
uentium.

Nō aspiciam ho-
minē vltra: et ha-
bitatorē quietis.

Dirige:

ledge vnto god, let all nacyns
confesse the. **I**oyfull and glad
be all folke, because thou rulest
people w̄ equite, ⁊ orderyst na-
cyons in earthe. **P**eople know
ledge þ̄ to be god, let al nacions
confesse the, for the earthe hath
brought forth her fruite. **B**lesse
vs our god, and al that inhabite
the earth, that al the pertes ther
of may feare the. **I**orde gyue

them eternall reste: and let con-
tynuall lyght shyne vnto them.

*Antienne. Lord thy ryght hand
hath defended me.*

Vnt. From the gates of helle.

The songe of Ezechias.

Ecl. lxxviii.

Chapitre.

I Sayde in the myddes of
my dayes **I** shall go to
the gates of hell. **I** despyred the
residue of my yeres, **I** sayde to
my selfe, **I** shall not se the lord
god in the lande of the lyuyng.

I shall nat see man any more
and hym that dwelleth in reste.

Dirige.

My generacyon is taken from me, and folden vp, as a shepherdes tente. My lyfe is cut of lyke a wepuerswebbe, euen whan I beganne, he cut me downe from morninge vntyll nyght & shalte fynyshe me. I was in hope vntyll morninge, euyr as a lyon, so dyd he gnawe my bones.

From morninge vntyll nyght & shalte fynyshe me, as a yonge swalowe, so shall I crye, and shall muse as a doue. Myr eyen daseled, with lokynge on hyghe

Lorde I am enforced, answere for me, what I shall say, or what shall he answere me, syns I haue done it. I shall reuolue all my peres vnto the/with great bytternes of herte. **L**orde if they lyue thus, and the lyfe of my spirite be in suche thynges, & shalte correcte me and quicken me, lo in peace my sorowe is most bytterest. Thou surely hast delyuered my soule, that it shulde nat peryshe, thou hast cast behynde

R.iii.

Fol. ci.

Conlatio mea ablata est, & euoluta est a me: quasi tabernaculū pastoz. Precisa est velut a texēte vita mea dū adhuc ordiret succidit me de mane vsq; ad vespēram finies me.

Sperabā vsq; ad mane quasi leō sic contriuit omnia ossa mea.

De mane vsq; ad vespēra finies me sicut pullus hyzū dīnis sic clamabo meditabor vt columna. Attenuati sūt oculi mei suspiriētes i excelso

Dne vīm patioz responde pro me: qd dicā aut qd respondēbit mihi cū ipse fecerim.

Recogitabo tibi oēs annos meos in amaritudinis anime mee.

Dne si sic viuit et in talibus vita spūs mei corripies me et viuificabis me ecce i pace amaritudo mea amarissima.

Tu autē eruisi animā meā vt nō periret: proiecisti

post tergū tuū oīa
peccata mea.

Quia nō infernū
confitebitur tibi
neq; mors lauda-
bit te: non expecta-
būt q̄ descēdūt in
lacū veritatē tuā
vīuēs vīuēs ip-
se cōfitebitur tibi
sicut et ego hodie
pater filiis notā
faciet veritatem
tuam.

Dñe saluum me
fac: p̄ psalmos no-
stros cantabimus
cūctis diebus vite
nostre ī domo dñi
Requiem eternā
dona eis domine:
et lux perpetua lu-
ceat eis. Antiph. O.
A porta inferi e-
rue domine aīas
eorū. Añ. Omnis
spiritus.

Psalmus cclviii

Laudate dñm
de celis: lau-
date eū ī excelsis.
Laudate eū oēs
āgeli ei⁹: laudate
eū oēs virtutes ei⁹
Laudate eū sol
& luna: laudate eū
oēs stelle et lumen
Laudate eū celi
celorū: et aque que
super celos sunt,

Dirige.

thy backe all my synnes. **N**or
neyther helle shall knowledge,
the, nor deathe shall prayse the,
they that discende into the pytte
shall nat truste vpon thy very-
tie. **H**e that is lyuyng, the man
lyuyng shall knowledge & lyke
as I do now, the father vnto &
chylde, shall declare thy truth.

Sauē me lordē, and we shall
syng out psalmes in the lordes
house: all the dayes of our lyfe
Lorde gyue them eternall rest,
and let contynual lyght shyne
vnto them. **A**nthem. From the
gates of hell, lord delyuer theyr
soules. **A**nthem. Every spirite.

The. cclviii. Psalm.

Praise ye the lordē of he-
uens, prayse ye hym in &
hyghe places. **P**raise ye hym
all his aungelles, al his powers
prayse ye hym. **P**raise ye hym
sonne and moone, all sterres &
lyght prayse yehym. **T**he hygh
este of heuens prayse ye hym &
the waters that are aboue the

Dirige.

heuens let them prayse the lordes name. **F**or by his worde al thynges were made, by his commaundement al thynges were created. **H**e hath stablyshed the euerlastgly in þe worlde of wordes, he hath set a lawe & it shall nat expire. **P**rayse the lord ye dragons, and all depenelles of the earthe. **F**yre, hayle snowe, yse, stormes of wyndes, that do his commaundement. **M**ountaynes, & al lytle hylles: wodde bearyng fruyte, & al ceder trees. **B**eastes and all maner of cattel serpentes, and fethered foules. **K**ynges of the earthe, and all people, prynces and all iudges of the earthe. **B**achelers & maydens, olde men & yong, let them prayse the name of the Lorde, for the name of hym onely hath ben exalted. **T**he knowledgyng of hym is aboue heuen and earth, and he hath exalted þe hohne of his people. **P**rayse be vnto all his Sayntes, to the

Fol. cit.

laudēt nomē dñi.
Quia ipse dixit
et facta sunt ipse
mandauit et crea
ta sunt.

Statuī ea ī eter
num: et ī seculū
seculi pceptum
posuit et non pre
teribit.

Laudate dñz de
terra dracones et
omnes abyssi.

Ignis grādo nix
glacies: spūs pcel
larum: q̄ faciunt
verbum eius.

Mōtes et omnes
colles: ligna fru
ctifera & oēs cedri

Besties vniuersa
pecora: serpētes &
volucres pennate

Reges terre, et
oēs ppli pīcipes
& oēs iudices t̄re.

Iuuenes et virgi
nes senes cū iunio
ribus laudent no
men domini quia
exaltatum est no
men eius solius.

Cōfessio ei⁹ sup
celum et terram
& exaltauit cornu
populi sui.

Hymn⁹ omib⁹
sanctis eius: filiis

israel populo ap-
propinquati sibi.
Requiem eternam
dona eis domine:
et lux perpetua lu-
ceat eis.
Psalmus. clix.

Antate domi-
no canticum
nouum laus eius in
ecclesia sanctorum.
Metetur israel i
eo qui fecit eum:
& filie sion exultent
in rege suo.

Audent nomen
eius in choro in tim-
pano et psalterio
psallant ei

Quia beneplac-
tum est domino i po-
pulo suo: & exalta-
uit mansuetos in
salutem.

Exultabunt sancti
i gloria: letabuntur
in cubilibus suis.

Exultationes dei
in gutture eorum
& gladii accipientes
in manibus eorum.

Ad faciendam vin-
dictam in nationibus
inreparationes in
populis.

Ad alligandos re-
ges eorum in compe-
dibus: nobiles eorum

Dirige.

sonnes of Israell, to the people
approchynge vnto hym. **T**o ge-
gyue them eternall rest: and let
continually lyght shyne vnto
them. **T**he. clix. Psalme.

Synge ye vnto the Lorde
a newe songe: the prayse
of hym is in the congre-
gacions of sayntes. **L**et Isra-
el reioyse in hym & made hym: &
let the sonnes of Syon trium-
phe in theyr kynge. **L**et them
prayse his name with daunsyng
let them synge vnto hym with
tympany and harpe. **F**or the
Lorde is well pleased with his
people: and hath exalted the lo-
wely into saluacyon. **S**ayntes
shall triumphe in glory, they
shall make ioye in theyr cham-
bers. **T**he prayses of God shall
be in theyr mouthes, and two ed-
ged swordes in theyr handes.

To take vengeance amonge
nacions & corrections amonge
people. **T**o binde theyr kyn-
ges in fetters, and theyr nobles in

Dirige.

manacles of yron. For to execute on them þe iudgement wyrtten, this is glory to all his sayntes.

The .c. l. Psalm:

Praise the lord in his sayntes, praise hym in the firmamente of his

power. Praise hym in his

strength, praise hym, accordyng

to the almyghtynes of his ma-

iestre. Praise hym wth the soude

of a trumpet: praise him with

harpe and lute. Praise hym wth

tympany and daunsyng, praise

him with rebeckes and organs.

Praise hym with clarysymbal-

les well soundyng: praise hym

with symballes of sweteness, let

euery sprite praise the lord.

Lord geue them eternall rest:

and let continuall lyght shyne

vnto them. What soeuer

thyng is endued with spirite, let

it praise the lord. **The verse**

From the gates of hell.

The answer. Lord deliuer

theyr soules. Antheme. I am.

Fol. xcix.

i manicis ferreis.

Ut faciāt in eis

iudiciū cōscriptū:

gloria hec est oib⁹

sanctis eius.

Psalmus .c. l.

Laudate dñm

in sanctis ei⁹:

laudate eū in fir-

mamento virtu-

tis eius.

Laudate eum in

virtutib⁹ ei⁹: lau-

date eū scdm mul-

titudinem magni-

tudinis eius.

Laudate eū i co-

no tube: laudate

eū in psalterio et

cithara. **L**auda-

te eū in tympano

et choro laudate

eū i cordis & orga-

no. **L**audate eū

in cimbaliis bñso-

natib⁹ laudate eū

in cimbaliis subila-

tiōis: dñs spiritus

laudet dominum.

Requiem eternā

dona eis domine:

et lux perpetua lu-

ceat eis. **Gaudeo.**

Omnis spiritus

laudet dominum.

Versus. A porta

infern. **Responso.**

Erue dñe aīas ei⁹

orū. an. Ego sum

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Canticū zacharie

Benedictus
dñs de⁹ isrl
quia visitauit et
fecit redemptionē
plebis sue.

Et exerxit coram
salutē nobis in do
mo Dauid pueri
sui.

Sicut locut⁹ est
per os sanctorum
qui a seculo sunt
prophetarū eius.

Salutē ex inimi
cis nostris: de ma
nu omnium q̄ ade
runt nos.

Ad faciendā mi
sericordiā cum pa
tribus nostris: et
memorari testa
menti sui scilicet. **I**n
iurandū qd iura
uit ad abrahā pa
trē nostrū daturū
se nobis.

Et sine timore
de manu inimico
rum nostrorū libe
rati seruiam⁹ illi.

In sanctitate et
iustitia corā ipso
oibus dieb⁹ nris.

Et tu puer pphe
ta altissimi voca
beris: p̄eibis enī
ante faciē dñi pa
rare vias eius.

Dirige.

The songe of zachary.

Blessed be the lord god of
Israell, for he hathē visi
ted and redemed his people.

And hath reised vp an horne
of saluacion vnto vs, in þ house
of his seruaunte Dauid. **A**s
as he promysed by the mouthes
of his holye prophetes, whiche
were syns the worlde beganne.

That we shulde be saued from
our enemyes, and from the han
des of all that hate vs. **T**o ful
fyl the meecy promysed to oure
fathers, and to remembre his
holy couenāt. **A**nd to pfourme
the othe, whiche he sware vnto
our father Abraham, þ he wold
gyue vs. **T**hat we beyngē deli
uered out of the handes of oure
ennemies, myght serue him w
oute feare. **I**n holynes, & ryght
wysnes befoze hym all þ dayes
of our lyfe, **A**nd thou chylde,
shalte be called the prophete of
the hiest, for thou shalte go be
foze the face of the lordē, to p̄e

Dirige.

pare his waies. And to gyue knowledge of saluacyon vnto his people, for þe remission of synnes. Throughe the tender mercy of our god, by the whiche he spryngynge from an hy hath visited vs. To gyue lyght to the that lytte in darkenes and in þe shadowe of death, and to guyde our secte in to the way of peace.

Nowe gyue them eternall rest: and let contynuall lyght shyne vnto them. **AntHEME.** I am the resurrection and life, he that beleueth in me, ye althoughe he were deade: yet shall he lyue, & who so euer lyueth and beleueth in me, shall not se euerlastynge deathe. Lord haue mercy on vs. Christe haue mercy on vs. Lord haue mercy on vs. Our father. And leade vs not. But delyuer. vs. **The. xxix. Psalme.**

I Shall exalte the (o lord) for thou hast defended me neither hast thou suffered myn enemyes to haue theyr plea

Fol. ciitt.

Ad dandā sciētiā salutis plebi eius in remissionē peccatorū eorum. Per viscera miē dei nri: in qbus v̄s sitauit nos oēs ex alto.

Illuminare his qui in tenebris et in vmbra mortis sedent ad dirigendos pedes nostros in viam pacis.

Requiem eternā dona eis domine et lux perpetua luceat eis. Antpho.

Ego sū resurrectio & vita: qui credit in me etiam si mortuus fuerit viuet: et omnis qui viuī et credit in me nō morietur in eternū. **Ryrie cl.** **Epē cl.** **Ryrie** **elep** **son** **Water** **noſter** **Et ne nos iducas** **in temptationem.** **Sed libera nos.**

Psalmus. xxx.

Exaltabo te dñe qm̄ suscepisti me nec deſtaſti inimicos meos ſuper me.

Dirige.

Dñe deus meus
clamaui ad te: et sa-
nasti me.

Dñe eduxisti ab
inferno animam meam
saluasti me a descen-
dentibus in lacum.

Callite dño sci-
eius: et confite-
mini memorie san-
ctitatis eius.

Quoniam ira in indi-
gnatione eius: et vi-
ta in voluntate eius
Ad vespertinum de-
morabitur fletus: et ad
matutinum letitia.

Ego autem dixi in a-
bundantia mea: non
mouebor in eternum
Dñe in voluntate
tua: prestitisti deco-
ri meo virtutem.

Euertisti faciem
tuam a me: et factus
sum conturbatus.
Ad te dñe clama-
bo: et ad deum meum
deprecabor.

Questilitas in sa-
guine meo: dum de-
scendero in corrup-
tionem. Nunquam
confitebitur tibi pul-
uis: aut annuncia-
bit veritatem tuam
Auduit dñs et
misertus est mei:

sure vpon me. O lord, my god
I haue cryed vntothe: and thou
haste healed me. **L**orde þ haste
brought my soule out of the low
place, þ hast p̄serued me from
them that discende into the pyt.
Synge vnto the **L**orde ye that
be his Sayntes, and confesse þ
memozy of his holynes. **F**or
there is vengeaunce in his disple-
sure, and lyfe in his pleasure.

At the euenynge waylyng shal
contynue, and in the mornynge
gladnes. **M**erely I sayde in my
welthynes, I shal neuermore
be moued. **L**orde through thy
good wyll þ hast lente strength
vnto my beautie. **T**hou tour-
nedst thy face from me: and I
was all astonyed. **U**nto þ (lord)
shal I crye: and shal pray vn-
to my god. **W**hat profyte is
there in my blode, whan I shal
discend into corruption. **S**hal
dust make knowledge vnto the
or shal it poblethe thy trouth.
The lord hath herde, and hath

Dirige.

had mercy on me þ lord is made
myne helper. **T**hou haste tour
ned my sorowe into ioye, þ hast
cutte my sacke, and hast compas
sed me w gladnesse. **N**o thende
that my glozy myght synge to
the, and myght nat be pryckte, o
my lord god, I shal euermore
confesse the. **L**orde gyue them
eternall rest and let contynuall
lyght shyne vnto them.

The versycle. From the ga
tes of hel. **T**he answer. Lord
delpuer theyr soules. I trust to
se the goodes of the lord. In þ
lande of þ lyuyng. Lord heare
my prayer. And let my cryenge
come vnto the. **T**he prayer.

O God, which by þ mouthe
of sayne Paule, thyn apo
stle, hath taughte vs, nat
to be sorre for them that slepe in
Christe, graunt we besech the, þ
in the comynge of thy sonne:
our lord Iesu Christe, we, with
all other faythfull people be
yng departed: may be, gracypoul

Fol. ciii.

dn̄s factus est ad
futor meus.

Conuertisti plan
ctū meū in gaudiū
mihi cōcedisti lac
cū meū et circū
dedisti me letitia.
Et cātet tibi glo
ria mea et non cō
pungar: dn̄e deus
meus in eternum
confitebor tibi.

Requiem eternā
dona eis domine:
et lux perpetua lu
ceat eis.

Requies.

A porta inferi. **R**.
Erue domine a
nimas eorum.
Credo videre bo
na domini. In ter
ra uiuentium.
Dñe exaudi oco
nem meā. Et cla
mor meus ad te
ueniat. **Oramus.**

Deus q̄ nos
p̄ os sancti
pauli apostoli tui
de obdormientibus
in christo nō cōtri
standos docuisti p̄
ra q̄s/ut cū omni
bus fidelibus de
functis adueniente
filio tuo dño nro
Iesu xpo, ad eter
na gaudia felici

ter perducamur.
Qui venturus es
iudicare viuos et
mortuos/ et secu-
lum per ignem.

O **Oratio.**
Dñs semp
terne de⁹ cui
nunq̄ sine spe mie
supplicatur propi-
tiare anime famu-
li tui R. vel famu-
le tue R. vt q̄ vel
que de hac vita in
tui nois cōfessioe
decessit: scōp tuo-
rū numero facias
aggregari. Per.

**Commendati-
ones animarū.**

B **Beati** imma-
culati in vīa
qui ambulant in
lege domini.

Beati qui scrutā-
tur testimonia ei⁹
in toto corde suo
exquirūt eum.

Non enim qui o-
perātur iniquita-
tem in vīs ei⁹ am-

Commendacions.

ly brought vnto ioyes euerla-
stynge, whiche shalte come to
iudge the quykke and the deade
and the worlde by fyre,

A **Almyghty** eternall god
to whome there is ne-
uer any prayer made/
without hope of mercy, be propi-
tiable to the soule of thy ser-
uaunte. **A** that seynge it depar-
ted from this lyfe, in the confes-
sion of thy name, ȳ wylte cause
it to be associate to the compa-
ny of thy sayntes. By chyst our

**The commendacions
of the soules.**



Blessed are
they, that be
vnsported,
which walke
in the lawe
of the lord.

Blessed are
they that serche his testimonies
ȳ seke hym with all theyr herte.
Eor they truely, whiche worke
wyckedly haue nat walked in

Comendacions.

his wayes. Thou hast comaun-
ded thy commaundemētes to be
kepte very stretly. Wolde to
god my wayes myght be direc-
ted to kepe thy iustificacions.

Then shal I nat be cōfounded
whā I shal be wel sene in al thy
cōmaundemētes. I shal acknow-
ledge þ directly in my herte, in þ
þ I haue lerned þ iudgemētes
of ryghtuousnes. I shal kepe
thy iustificacions: thou shalte
nat forsake me at no tyme.

Wherin doth þ ponge
man correcte his life
in þ kepyng of thy cōmaundmēt?
With al my hert I haue sought
þ out, put me nat away frō thy
cōmaundmēt. In my herte I
haue hyd thy word, þ I myght
nat offēde the. O lord þ art blef-
sed: teache me thy iustificatiōs.
With my lippes I haue pro-
nounced all the iudgements of
thy mouth. I haue bene delited
in þ way of thy testimōies as
it were in all maner of ryches.

Fol. cbi.

lauerunt.

Tu mandasti mā-
data tua custodiri
nimis. Utinā di-
ligantur hic mee:
ad custodiēdas iu-
stificationes tuas
Tunc nō confun-
dar: cum p̄sperero
in omnibus man-
datis tuis.

Confitebor tibi
in directione cor-
dis: in eo quod di-
dici iudicia iusti-
cie tue. Iustifica-
tiones tuas custo-
diā: nō me derelin-
quas v̄lquam.

In quo corri-
git adoleſcē-
tior v̄lā suā: in cu-
stodiendo sermo-
nes tuos.

In toto corde me-
o exq̄ſiui te: ne res-
pellas me a man-
datis tuis.

In corde meo ab-
ſcōdi eloquia tua
vt non peccē tibi.

Fidicus es dñs
doce me iustifica-
tiones tuas.

In labiis meis p̄-
nuntiaui: omnia
iudicia oris tui.

In v̄lā testimoni-
j dñi tuorū delecta-
tus sū: sicut in om-
nibus diuitiis.

In mādatīs tuis
exercebor: & cōside-
rabo vīas tuas.

In iustificatiōi-
bus tuis medita-
bor: nō obliuiscar
sermōnes tuos.

Retribue ser-
uo tuo vīuī-
fica me: & custodiā
sermōnes tuos.

Reuēla oculos
meos et conside-
rabo mirabilia de
lege tua.

Incola ego sū in
tēra nō abscondas
a me mādata tua.

Concupiuit aīa
mea desiderare iu-
stificatiōes tuas ī
omni tempore.

Increpasti super
bos maledicti qui
declinant a mā-
datīs tuis.

Nufer a me op-
probriū & contēp-
tū: quia testimo-
nia tua exquisiui.

Et enim sederūt
prīncipes & aduer-
sū me loquebātur
seruus aut tu⁹ ex-
ercebatur ī iustifi-
cationibus tuis.

Quā & testimonia
tua meditatio me
a est: & cōsiliū meū
iustificatiōes tue.

Mitige.

Ishalbe exercised in thy com-
maundementes and I shall cō-
sydye thy wayes. **I** shall studye
in thy iustifications, I shal nat
forget thy wordes.

Reward thy seruaunt,
quicken me: and I shal
kepe thy wordes. **O**pen
myn eyes, and I shal consider y
merueylousnes of thy lawe.

I am a straunger in the lande
hyde not from me thy commaū-
dementes. **M**y soule hath desy-
red thy iustifications in all ty-
mes. **T**hou haste rebuked the
proude men: cursed ar they, whi-
che declyne from thy commaun-
dementes. **T**ake from me op-
probry & contempte for I haue
sought after thy commaunde-
mentes. **A**nd truely the pryn-
ces haue bene set agaynste me,
and they spake agaynst me, but
thy seruaūte was styll exercysed
in thy iustifications. **F**or thy
testymonies ar my meditacion,
thy iustifications is my cōsill.

Commendacion.

Fol. cxi.

My soule hath cleued to y
grounde, quycken me, ac
cordinge to thy worde. **I** haue
shewed my waies and thou hast
herde me: teache me thy iustifi
cations. **I**nstructe me in the way
of thy iustifications, and **I** shall
be exercised in thy meruayles.

My soule hath slepte for wery
nes confyrm me in thy wordes
Remeue from me the way of in
iquitie, and accordinge to thy
lawe haue mercy on me. **I** haue
chosen the way of truth **I** haue
nat forgotten thy iudgement.
I haue cleued to thy testimoni
es, put me nat to confusion.

I haue romne the way of thy cō
maundementes: whan thou hast
eased my herte.

O Good lord set the way of
thy iustificattions to me
for a lawe: and **I** wyl e
uer seke it out. **O** yue vnto me
vnderstandyng, **I** shall serche
thy lawe, and **I** shall kepe the
same with my hole hert. **Reade**

Ps.

Adhesit pa
uimēto aīa
mea: viuifica me
scdm verbū tuum
Quas measan
ciaui et exaudisti
me: doce me iustifi
cationes tuas.

Quā iustificatio
nū tuarū instrue
me, et exercebor in
mirabilibus tuis

Dormitauit aīa
mea p̄tedio q̄fir
ma me ī x̄bis tuis

Quam iniquitas
tis amoue a me: et
de lege tua misere
re mei.

Quā veritatē ele
gi: iudicia tua non
sum oblitus.

Adhesi testimo
niis tuis dñe: noli
me confundere.

Quā mandatorū
tuorū cucurri: cum
dilatasti cor meū.

Regem pone
mihi dñe viā
iustificationū tua
rum. et exquiram
eam semper. **D**a
mihi intellectū et
scrutabor legē tuā
et custodiam illā
in toto corde meo
Deduc me in se

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mista mandatorū
tuorū quia ipsam
volui

Inclina cor meū
in testimonia tua
et non in auaritiā

Auerte oculos
meos ne videant
vanitatem: in via
tua viuifica me.

Statue seruo tu
o eloquium tuū in
timore tuo.

Amputa oppro-
briū meū qđ suspi-
cat? sū: qz iudicia
tua locūda. Ecce
cōcupiui mādata
tua in eqtate tua
viuifica me.

Et veniat su-
per me mīa
tua dñe salutare
tuū secundū elo-
quium tuū. **E**t re-
spōdebo exprobri-
tibus mīhi verbū
qz speravi in ser-
monibus tuis.

Et ne auferas de
ore meo verbū ve-
ritatis vlcq̃quaqz
qz in iudiciis tuis
supersperavi.

Et custodiā legē
tuā in seculū: et in
seculum seculi.

Et ambulabā in
latitudine: qz man-
data tua exq̃siui

Commendacions.

me in thy pathe of thy commaū-
dementes: for I haue wysshed
the same. **I**nclyne my herte in
to thy testimonies and nat into
couetyse. **T**urne away myne
eyes & they se nat vanyte, quic-
ken me in thy waye. **O**rdre thy
word to thy seruaūt in thy feare
Cutte of myne opprobrye, whi-
che I suspected, for thy iudge-
mentes be ioyous. **N**o I haue
desyzed thy commaundementes,
in thy equite quicken me.

And let thy mercy come
vpon me, o lord, and
thy helth accordyng to
thy promyse. **A**nd I shall an-
swere to them & vpbryde me w
checkes. for I haue trusted in
thy wordes. **A**nd take nat the
worde of truth from my mouth
on no parte. for I haue muche
trusted in thy iudgementes.
And I shall kepe thy lawe in
the worlde, and into the worlde
of worldes. **A**nd I haue wal-
ked at large, for I haue sought

Commendacions.

thy commaundementes. And
I spake of thy testimonies in y
syght of kynges and I was nat
confounded. And I shall be oc
cupped in thy comaundementes,
whiche I haue loued. And I
haue lyfte vppe my handes to
thy commaundementes, which
I haue loued: and shall be occu
pyed in thy iustifications.

Remembze thy worde to
thy seruaunt, in whiche y
hast gyuen me hope.

The same hath confortd me
in my humilite: for thy worde
hath quickened me. The proud
men haue done wyckednes on
euery syde: but I haue nat decli
ned from thy lawe. I haue ben
myndefull of thy iudgementes
good lord, from y begynnyng
of the worlde: and haue bene co
forted. Defaute hath holden me
because of synners forsakynge
thy lawe. Thy iustifications
were to me songes: in the place
of wayfarynge. I haue bene

R. ii:

Fol. cxiij.

Et loquebar de te
testimoniis tuis in
conspetu regu et
non confundebar

Et meditabar in
mandatis tuis q
dilexi.

Et leuaui man
meas ad mandata
tua q dilexi: et exer
cebor in iustifica
tionibus tuis.

Memor esto
dñi tui ser
uo tuorū quo mi
hi spem dedisti.

Hec me consola
ta est humilitate
mea q eloqū tuū
vniūficauit me.

Superbi inique
agebāt vsq̃quam
a lege autem tua
non declinari.

Memor fui iudici
orū tuorū a seculo
domine: et cōsola
tus sum.

Defectio tenuit
me p peccatorib⁹
derelinentibus
legem tuam.

Quantabiles mihi
erāt iustificatiōes
tue: in loco pere
grinationis mee.

Memor fui nocte

nois tui dñe: et cu
stodiui legem tuā

Hec facta est mi-
chi quia iustifica-
tiones tuas exqui-
siui.

Portio mea
dñe dixi cu-
stodire legem tuā.
Depreatus sum
faciem tuā in toto
corde meo: misere-
re mei secundū elo-
quiū tuū.

Cogitavi vias
meas et conuertī
pedes meos: in te-
stimonia tua.

Paratus sum et
nō sum turbatus
vt custodiam mā-
data tua.

Huiles peccatorū
circumplexi sunt
me: et legem tuam
non sum oblitus.

Media nocte sur-
gebam ad confitē-
dum tibi: super iu-
dicia iustificatio-
nis tue.

Particeps ego
sum oīm timētū
te: et custodiētū
mandata tua.

Mia tua dñe ple-
na ē terra iustifica-
tione: doce me

Commendacions.

myndful in þ night of thy name
good lord: and I haue kept thy
lawe. This was done to me,
for because I serched out thy
iustifications.

O Lord thou art my porti-
on, I haue promysed to
kepe thy lawe. I haue prayed
before thy face with al my herte
haue mercy on me accordynge
to thy promyse. I haue consyde-
red my wayes: and I haue con-
uerted my fote into thy testimo-
nies. I was redye, and I was
nat troubled: but that I myght
kepe thy commaundementes.

The cordes of synners haue be-
wrapte me: and I haue nat for-
gotten thy lawe. I rose vp in
the myddes of the nyght: that I
myght acknowledge the, bpō þ
iudgementes of thy iustificati-
ons. I am a partetakers of al
that faere the: and of them that
kepe thy cōmaūdemētes. **O** lord
the earthe is full of thy mercy
teache me thy iustifications.

Commendacions.

Thou hast delte gentylly
with thy seruaunt good
lorde, accordynge to thy worde.
Teache me goodnes, lernynge
and knowledge, for I haue be-
leued thy commaundementes.
I haue synned before I was
humble, therfore I haue kepte
thy worde, Thou arte good, &
in thy goodnes teache me thy iu-
stificacions. The iniquitie of
proude men is multiplied vpon
me, but I with al my hole herte
shall searche out thy commaun-
dementes. My herte is cōgiled
lyke mylke, I truelye haue
thought vpon thy commaunde-
mentes. It was good to me, &
thou dyddest bynge me towe, &
I myght lerne thy iustificatiōs
The law of my mouth is good
to me, and aboue a myllon of
golde or syluer.

My handes haue made
me and fourmed me.
gyue me vnderstādyng
that I may lerne thy commaun-

D.iii.

Fol.cir.

Ronitatē fe-
cisti cum ser-
uo tuo dñe secun-
dum verbum tuū
Bonitatem et di-
sciplinam et scien-
tiā doce me: quia
mandatis tuis cre-
didi.

Quiusq̃ humilia-
rer ego deliqui: p-
pterea eloquium
tuū custodiui. Bo-
nus es tu & i boni-
tate tua doce me
iustificatiōes tuas
Multiplicata est
sup me iniquitas
superborum: ego
autē in toto corde
meo scrutabor mā-
data tua.

Coagulātū est sicut
lac cor eorū ego
vero legē tuā me-
ditatus sum.

Bonū mihi q̃ hu-
miliasti me: vt dis-
cam iustificatiō-
nes tuas.

Bonū mihi lex
oris tui: sup milia
auri et argenti.

Manustue fe-
cerunt me &
plasmauerunt me
da mihi intellectū
vt discam manda-
ta tua.

Qui timent te vi-
debūt me ⁊ letabū-
tur: quia in verba
tua supersperauit

Cognouit dñe qz
eq̃tas iudicia tua
et in veritate tua
humiliasti me.

Fiat mia tua vt
consoletur me se-
cūdm eloquium
tuum seruo tuo.

Veniāt mihi mi-
seratiōes tue et vi-
uā: qz lex tua medi-
tatio mea est.

Cōfundantur sus-
perbi quia iniuste
iniquitatem fecer-
unt in me: ego au-
tem exercebor in
mandatis tuis.

Cōuertantur mi-
hi timentes te: et
qui nouerunt testi-
monia tua.

Fiat cor meū im-
maculatum in ius-
tificationibz tuis
vt non confundar

Effecit i la-
lure tuā
aīa mea: ⁊ in vbi
tuū supersperauit
Defecerūt oculi
mei i eloquiū tuū
dicētes qñ cōsola

Commendacions.

dementes. They that feare the
shal se me, and shal be glade, for
I haue trusted much in thy wo-
des. I haue knowen Lord that
thy iudgements are equite: ⁊
in thy truth thou hast humiliate
me. Yet thy mercy be shewed/⁊
it may comforte me accoꝝdyng
to thy promyse, whiche am thy
seauaunt. Yet thy mercyes
come to me, and I shal lyue, for
thy law is my meditation. Yet
the proude, whiche wrongfully
haue done wyckednes vnto me
be confounded, and I truelye
shal be exercised in thy commaū-
dementes. Let them be conuer-
ted to me, which feare the, ⁊ they
that knowe thy testymonies.

Yet my herte be immaculate in
thy iustifications, that I be nat
confounded.

My soule hath fainted in
thy helth, and I haue
trusted muche in thy
worde. My nywes haue fainted
in thy promyse, sayenge whan

Commendacions.

Fol. cr.

wylte thou conforzte me? **H**o? I am made lyke a bottell in the smoke, I haue not forgottē thy commaundementes. **H**ow many be the dayes of thy seruaunt whan wylte thou gyue iugemēt of them that persecute me?

Wycked men haue shewed to me fables but nat as thy lawe.

All thy commaundementes is truthe, wicked men haue persecuted me, help me. **A**lmost they had cōsumed me in y^e earth, but I truely haue nat forsaken thy commaundementes. **Q**uicken me accor̄dyng to thy mercye, & I shal kepe thy testymonyes of thy mouth.

Oorde thy worde doth re-
mayne in heuen euerla-
styngly. **T**hy truthe frō
generacion to generacion, thou
haste set the carthe, and it shall
abyde. **B**y thyne ordinaunce y^e
daies continue for all thynges
obey vnto the. **E**xcept thy lawe
had ben my meditacion, perad-
D. iiii.

beris me.

Quia fact⁹ sū si-
cut vter in puina
iustificatiōes tu-
as non sū oblit⁹.

Quot sunt dies
serui tui qñ faci-
es de persecuti-
bus me iudicium.

Parrauerūt mi-
chi iniqui fabula-
tiones: sed non vt
lex tua.

Omnia mandata
tua veritas iniqui
persecuti sunt me
adiua me.

Paulomin⁹ con-
sumauerūt me in
terra: ego autem
non dereliqui mā-
data tua.

Secundū miam
tuam viuifica me
et custodiam testi-
monia oris tui.

Et eternū do-
mine: verbū
tuū pmanet i celo

In generatione &
generationē veri-
tas tua: fūdasti tē-
rā et permanebit.

Ordinatione tua
pleuerat dies: qñ
oia seruiunt tibi.

Nisi qđ lex tua
meditatio mea est

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tunc forte perisſe
in humilitate mea
Ineternū nō ob-
liuiſcar iuſtificati-
ones tuas q̃ in ip-
ſis uiuificasti me
Tuus ſū ego ſal-
uum me fac : q̃m̃
iuſtificationes tu-
as erquiſui.

De expectauerūt
peccatores vt pde-
rent me: teſtimōia
tua dilexi.

Omnis conſūma-
tionis vidi finem
latum mandatum
tuum nimis.

Quomododi-
lexi legem
tuā dñe : tota die
meditatio mea eſt

Super inimicos
meos prudentem
me feciſti mādato
tuo quia ineternū
michi eſt.

Super oēs docē-
tes me itelleri : q̃
teſtimonia tua me-
ditatio mea eſt.

Super ſenes in-
telleri quia māda-
ta tua queſui.

Ab omni via ma-
la prohibui pedes
meos: vt cuſtodiā
verba tua.

Iudiciis tuis
nō declinaui: quia

Commendacions.

uenture **I** had perysſhed in my
humilitie. **I** ſhall neuer forget
thy iuſtifications, for in them **th**u
haſt quyckened me. **I** am thyn
make me ſafe, for **I** haue ſought
out thy iuſtifications. **S**ynners
haue awayted me to deſtroye
me: **I** haue vnderſtanden thy te-
ſtimonies. **I** haue ſene thy con-
ſummation of euery ende, thy
commaundement is very large.

O Lord, howe muche haue
I loued thy lawe: it is
my medytaciō all the day longe
Thou haſt made me wyſe ouer
myne ennemyes through thy
commaundement, for it is to me
euerlaſtyng. **I** haue perceiued
more than al that taught me for
thy teſtimonies were my medi-
tation. **I** haue perceyued more
than aunciente men, becauſe **I**
haue ſerched thy commaunde-
mentes. **I** haue kepte my feete
from euery euyll way, that **I**
myght kepe thy wordes.

I haue nat dectyned from thy

Commendacione.

iugementes, for because þu haste
set a law to me. Howe swete be
thy wordes to my lawes, and to
my mouthe swetter than hony.

I haue taken vnderstandynge
of thy commaundementes, ther
fore haue I hated euerye waye
of iniquitie.

Quoniam thy worde is a lanterne
vnto my fete, & a lyght
vnto my pathes.

I haue sworne and decreed, to
kepe the iudgementes of thy iu
stice. O lord I am broughte
lowe on euery side, quicken me
accoordinge to thy worde. The
voluntary thynges of my mouth
O lord, make them acceptable
to the, and teache me thy iudge
mentes. My soule is euer in my
handes: and I haue nat forgot
ten thy lawe. Synners haue set
a snare for me, and I haue nat
erred from thy commaundemen
tes. I haue gotten thy testimo
nies by inheritaunce for euer:
for because they be þu ioye of my

D. v.

Fol. cxi.

tu legem posuisti
mihi.

Quā dulcia fau
ribus meis eloquia tu
a sup mel ori meo

Mandatis tuis
intelleri propterea
odiu omnem viā
iniquitatis.

Incerna pedi
bus meis do
cum tuum: et lu
men semitis meis

Iuravi et statui
custodire iudicia
iustitie tue.

Humiliatus sum
ubique dñe: vi
uifica me secundū
verbum tuum.

Voluntaria oris
mei benivolenta fac
domine: et iudicia
tua doce me.

Anima mea in
manibus meis sep:
& legē tuā nō sum
oblitus. Posuerūt
peccatores laqueū
mihi: et de manda
tis tuis nō erravi

Hereditate acqui
sit testimonium tuum
i eternū: qz exulta
tio cordis mei sūt

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Inelina cor meū
ad faciēdas iustifi-
catōes tuas in es-
ternū ppter re-
tributionem.

Iniquos odi-
o habui et le-
gē tuam dilexi.

Adutor et susce-
ptor meus es tu: et
in verbū tuū in-
persperaui. **D**e-
cline a me mali-
gni et scrutabor
mandata dei mei.

Auscipe me secū-
dū eloquiū tuū et
viam: et non con-
fundas me ab ex-
pectatione mea.

Adiuva me et sal-
uus ero: et medita-
bor in iustificatio-
nibus tuis sepe.

Speravi oēs di-
cedētes a iudiciis
tuis: quia iniusta
cogitatio eorum.

Peruariātes re-
putavi oēs pecca-
tores terre ideo di-
lexi testimoniā tua.

Confige timore
tuo carnes meas:
a iudiciis enī tuis
timui.

Ecce iudiciū
et iusticiā nō
tradas me calūp-

Commendations.

herte. **I**nclyne my herte to do
thy iustifications for euer, for
rewarde.

I have hated the wycked,
and have loued thy lawe

Thou arte my helper &
my defender, & I haue trusted
muche in thy worde. O ye wyck-

ked declpne ye from me, & I shal
serche the commaundementes

of god. **R**ecyue me accordyng
to thy promyse and I shal lyue

no: thou shalte not confounde
me otherwysse than I looked for.

Helpe me, and I shal be safe, &
shalbe occupied in thy iustifica-

tions euer. **T**hou hast dispised
all þe go from thy iudgementes,

for they: thoughtes were vn-
iust. **I** haue reputed al synners

of the earth for offenders, ther-
fore I haue loued thy testimo-

nies. **I** haue afflycted my fleche
for feare of the, for I am aferde

of thy iudgementes.

I haue done iustice and
ryghtwysnes: thou shalt

Commendacions.

Fol. cxix.

not delpyer me to them that calumpniate me. Receyue thy seruaunt in to thy goodnesse, let not proud men calumpniate me. My eyes haue fayleth in thy helth, & the worde of thy iustice. Do to thy seruaunt accoꝝdyng to thy mercy, & teache me thy iustificacyōs. I am thy seruaunt gyue me vnderstandyng that I may knowe thy testymonies. It is tyme to do good lord, for they haue scattered abrode thy lawe.

Therefore haue I loued thy cōmaūdemētes aboue golde & to paze. And therefore I was led to al thy cōmaūdemētes I haue hated euery wycked waye.

O Lord meruaylous be thy testymonies: therefore my soule hath serched them.

The declaraciō of thy wordes doth illumyne, & gyueth vnderstandyng to glytel ons. I haue opened my mouth, & haue drawen my breath for because I desyred thy commaundementes.

nsentibus me.

Auscipe seruum tuū in bonū: nō calumpniētur me superbi.

Oculi mei defecerūt ī salutare tuū et in eloquium iustitie tue. **H**ac cū seruo tuo secūdū miam tuā & iustificatiōes tuas doce me. **S**eruus tuus. **S**i ego da mihi intellectū vt sciā testimonia tua. **T**ēpus faciendī dñe dissipauerunt legē tuam.

Ideo dilexi mandata tua: super aurū et thopazion.

Propterea ad oīa mandata tua dirigebar omnem viam iniquam odio habui.

Mirabilia testimonia tua dñe: ideo scrutata est ea anima mea.

Declassatio sermonū tuorum illuminat: & intellectū dat paruulīs.

Os meū aperui & attraxi spiritum: quia mādata tua desiderabam.

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Aspice in me et
miserere mei: secundum
iudiciū diligētū
nomen tuum.

Aressus meos di-
rige secundum eloquiū
tuū: et nō dñetur
mei oīs iniustitia.

Redime me a ca-
lūniis hoīm: ut cu-
stodiā mādata tua

Faciē tuā illumi-
na super seruum
tuū: et doce me iu-
stificatiōes tuas.

Exitus aquarū
deduxerunt oculi
mei: quia nō custo-
dierūt legē tuam.

Iust⁹ es dñe
et rectū iudi-
cium tuum.

Mādisti iustitiā
testimonia tua: et
veritatē tuam ni-
mis.

Abescere me fe-
cit zelus meus: quia
obliti sunt verba
tua inimici mei.

Ignitū eloquiū
vehementer et ser-
u⁹ tu⁹ dilexit illud

Adolefcentulus
sum ego ⁊ contem-
pt⁹: iustif. catiōes
tuas nō sū oblit⁹.

Iustitia tua iusti-
tia in eternū: ⁊ lex

Commendacions.

Take vpon me, and haue mer-
cy vpon me, accoꝝdyng to the
iudgemēt of them that loue thy
name. **D**irecte my goynges, ac-
coꝝdyng to thy worde, and let
no iniquitie raigne ouer me.

Redeme me from the calumni-
acion of men. that I maye kepe
thy cōmaundementes. **I**llygh-
ten thy face vpon thy seruant ⁊
teache me iustifications. **O**yne
eyes haue bꝝought foꝝ the strea-
mes of water, because they haue
nat kepte thy lawe.

Ryghtuous art thou loꝝde
and iuste are thy iudge-
mentes. **T**hou hast com-
maunded iustice in thy testimo-
nies, and truthe most chieſely.

The loue of the caused me to
consume, because myn enemyes
foꝝgat thy wordes. **T**hy worde
is exceedyngly fyꝝed, and thy
seruaunte loued it. **I** am yonge
⁊ set at nought, yet haue I nat
foꝝgotten thy commaundemen-
tes. **T**hy iustyce is euerlastyng

Commendacions.

& thy lawe is truth. **T**rouble & heuynes haue intangled me thy commaundementes are my studie. **T**hy testimonyes be gyue in enerlastyng equite, gyue me vnderstondyng & I shal lyue.

I haue called vpon the wth all my herte, heare me **L**orde for I shal serche thy lawes. **I** haue cryed vnto y^e saue me: so that I may obserue thy commaundementes. **I** haue preuented thy tyme & haue cryed for I haue greatly trusted in thy commaundementes. **M**yne eyes haue preuented the dawninge of the day, for to studye thy word. **L**ord heare my voice accordyng to thy mercy, & quicken me accordyng to thy iudgement. **T**hey that pursued me, haue encreased they^r wickednes but from thy law they ar gonne farre wyde. **L**orde y^e arte nere at hande, and all thy wayes are very truth: **A**t the begynnyng I had knowledge of thy testy-

Fol. cxlii.

tua veritas

Tribulatio et angustia inuenerunt me: mandata tua meditatio mea est. **E**quitas testimonia tua in eternum: intellectum da michi et viam.

Clamaui iⁿ to corde meo exaudi me dñe: iustificaciones tuas requiram.

Clamaui ad te saluum me fac: vt custodiā mādata tua. **P**reueni in maturitate et clamaui: q^{ia} in verba tua supersperaui. **P**reuenērūt oculi mei ad te diluculo vt meditarer eloquia tua. **V**ocē meam audi fēcūdū mīam tuam dñe: & scōz iudiciū tuū viuifica me.

Appropinquaerūt persequentes me iniquitati: a lege aut tua longe facti sunt.

Prope es tu dñe et omnes vīe tūe veritas.

Inītio cognoui de testimoniis tuis

quia in eternū fun-
dasti ea.

A Ide humili-
tate meā et
eripe me: q̄ legem
tuā nō sū oblitus
Iudica iudiciū
meū et redime me
ppter eloquiū tuū
v̄sifica me.

Dōge a p̄dōib⁹
salus: q̄ iustifica-
tiones tuas nō ex-
quisierant.

Mise tue multe do-
mine scōz iudiciū
tuū v̄sifica me.

Multi q̄ p̄sequū-
tur me ⁊ tribulant
me: a testimoniis
tuis nō declinaui.

A Idi preuarican-
tes et tabescebam
q̄ eloquia tua nō
custodierūt. **A** Ide
q̄m mādata tua di-
lexi dñe: in miseri-
cordia tua v̄sifi-
ca me.

Priñcipiū verbo-
rū tuorū veritas
in eternū om̄isati-
dicta iusticie tue.

Priñcipes p̄-
secuti sūt me
gratia: et a verbis
tuis formidauit
cor meum.

Netabo ego sup

Commendationes.

monies for thou haste enstablys-
hed them for euer.

Behold me my humylyte, ⁊
delyuer me: for bycause
I haue not forgotten thy lawe.
Iudge my iudgement, and re-
deme me: for thy promyse sake
quycken me. Helth is far from
synners, for they haue not set-
ched out thy iustifycations.

Ahy mercy lord is moche, ac-
cordinge to thy ryghtuousnes
quycken me. Many there be

whiche persecute me ⁊ trouble
me, I haue not declyned frō thy
testimonies. I sawe the offen-
ders, and I was astonied, for
they kepte not thy wordes. Be-
holde lord, for I haue loued thy
cōmaūdemēt⁹ quykke me in thy
mercy. The begynnyng of thy

wordes is verite all thy Iud-
gemētes ar euerlastyng iustyce

Ahe princes haue perse-
cuted me faultles ⁊ my
hert hath bē adrad of thy word⁹

I shall be glad of thy wordes:

Commendacions.

as he that hathe founde many
spoyles. **I** haue hated inquite
and haue abhorred it : but thy
lawe **I** haue loued. **S**euyn ty-
mes in the day haue **I** prayesed
þ, vpon the iudgements of thy
ryghtwysenes. **O**reate peace is
to them þ loue thy lawe, & there
is no schlauder in them. **I** looked
for thy saluacion, o lord, and **I**
loued thy commaundementes.
My soule hath kepte thy testy-
monyes, & hath loued the great
ly. **I** haue kept thy commaun-
dementes, & thy testymonies for
all my wayes are in thy syght.
O Lord let my prayer ap-
proche nere in thy syghte
gyue me vnderstandynge, accor-
dyng to thy promyse. **O** lord
let my prayer etre into thy sight
deliuer me accordyng to thy pro-
myse. **M**y lyppes shall powre
forth thy prayse when thou hast
taught me thy iustificacions.
My tongue shall shewe forthe
thy promyse: for in all thy com-

Fol. cxlii.

eloquia tua: sicut
qui inuenit spolia
multa. **I**niquita-
te odio habui & ab-
hominatus sum: les-
ge aut tua dilexi.
Septies in die lau-
dem dixi tibi: su-
per iudicia iustitie
tue. **P**ax multa
diligentibus lege
tua et non est illis
scandalum.

Expectabam salu-
tare tuum domine: & man-
data tua dilexi.

Custodisti ani-
ma mea testimonia
tua et dilexi ea ve-
hementer.

Seruavi manda-
ta tua et testimo-
nia tua quia omnes dies
mee in conspectu
tuo.

Appropinquet
deprecatio
mea in conspectu
tuo domine iuxta elo-
quia tua da mihi
intellectum. **I**ntret
postulatio mea in
conspectu tuo: secun-
dum eloquium tuum eris-
pe me. **E**ruciant
labia mea hymnu-
m cum docueris me iu-
stificationes tuas.
Profluuiabit lin-
gua mea eloquia
tua quia omnia man-

data tua equitas.
Erat manns tua
vt saluet me: qm
madata tua elegi

Concupiui salu-
tare tuu domine:
lex tua meditatio
mea est.

Quiet aia mea
laudabit te: et iu-
dicia tua adiua-
bunt me.

Errant, sicut o-
uis q̄ perit, quere
seruu tuu dñe q̄
mandata tua non
sum oblitus.

Requiem eternā
dona eis domine:
et lux perpetua lu-
ceat eis.

Rypie electō. Rypie
electō. Rypie elec-
tō. Pater noster
psalm. cccviii.

Dñe probasti
me & cogno-
uisti me: tu cogno-
uisti sessionē meā
et resurrectionem
meā. **I**ntellexti
cogitationes meas
de longe semitam
meā et funiculum
meū iuestigasti.

Non oēs vias meas
scuidisti: q̄ non
est sermo i lingua
mea. **E**cce dñe tu

Commendacions.

maundementes is equite: **N**et
thy hande be redye to helpe me,
for because **I** haue chosen thy
commaundementes. **O** lord **I**

haue despyed thy helthe, and thy
lawe is my meditaciō. **M**y soule
shall lyue and shall prayse the,
and thy iudgements shall helpe
me. **I** haue wandered lyke a

sheepe o lord seke out thy ser-
uant, for **I** haue nat forgottē
thy commaundementes. **L**ord
gyue them eternall reste: and let
contynual lyght shyne vnto the
Lord haue mercy on vs. **C**hrist
haue mercy on vs. **L**orde haue
mercy on vs **O**ur father. **M**aryle

Mary. **C**h. c. ccviii. psalm.

Lorde thou haste proued
me, & knowen my downe
spytynge and vprisynge. **T**hou
hast perceyued my thoughtes a
farre of, my pathe and y strynge
of my lyfe thou hast serched out
all my wayes thou haste
preuented: so y there is nat one
worde on my tonge. **N**o lord y

Commendacions.

hast knowen all thynges bothe
newe and olde, thou haste four-
med me, and put thy hande vpo
me. The cunnyng that thou
hast wrought on me is meruey-
lous, it is wroughte so that I
can nat attayne in to it. Whi-
ther shall I go from thy spirite,
and whyther shall I flye from
thy face. If I shall ascende vp
to heuen, thou arte there: & if I
shall discende downe to helle, y
art also present. If I shall take
my wynges in the mornyng, &
shall dwell in the farthest costes
of the see. Yet shall thy hande
byng me from thens and thy
ryght hande shall holde me.

And I haue sayd paduerture
the darkenes shall treade me vn-
der feete, and the nyght is my
lyght in my delytes. For the
darkenes shall nat be hyd from
the, and the nyght shall be as
lyght as y day, for as his lyght
is, so is his darkenes. For y
hast possessed my raynes: thou
P.t.

Fol crb.

cognouisti oia no-
ui tima: antiqua
tu formasti me et
posuisti super me
manum tuam.

Mirabilis facta
est scientia tua ex
me: confortata est
et no potero ad ea

Quo ibo a spiri-
tu tuo: et quo a fa-
cte tua fugiam.

Si ascendero in ce-
lu tu illis es: si de-
scendero ad infes-
num ades.

Si superero pen-
nas meas dilucis-
lo: et habitauero
in extremis maris

Et tenim illic ma-
nus tua deducet
me et tenebit me
dextera tua.

Et dicit forsitan
tenebre reulcabunt
me: et nox illumi-
natio mea in deli-
ciis meis.

Quia tenebre non
obscurabuntur a
te et nox sicut dis-
ces illuminabitur
sicut tenebre eius
ita et lumen eius.

Quia tu possedisti
renes meos: susce-

pisti me de vtero
matris mee.

Confitebor tibi
q̃z terribiliter ma
gnificat⁹ es: mira
bilia opera tua et
anima mea cogno
scet nimis.

Non est occulta
tū os meū a te qđ
fecisti in occulto: ⁊
substantia mea in
inferioribus terre
imperfectū meū
viderūt oculi tui:
et in libro tuo oēs
scribētur: dies for
mabūtur et nemo
in eis.

Thi aut nimis
honorificati sunt
amici tui deus: ni
mis cōfortat⁹ est
principatus eorū.

Innumerabo e
os et super arenū
multiplicabūtur:
exurrexi et adhuc
sum tecum.

Si occideris de⁹
p̃cōres: vtri sāgui
nū declinate a me.

Qz dicitis in co
gitatione: accipiat
in vanitate ciuita
tes suas. **N**onne
qui oderūt te dñe
oderā: ⁊ sup inimi
cos tuos tabesce
bam.

Commendations.

hast taken me from the wombe
of my mother. **I** shall confesse
to the, that thou arte terrible ⁊
merueylous, thy woꝝkes be won
derous: and my soule knoweth
it to well. **M**y bones is nat hyd
from the, which thou hast made
preuely, my substaunce within
the inwarde partes of the earth.

Thyne eyes haue sene myne in
perfectnes: and in thy boke are
wꝝyten, all daies they were for
med, and no man was in them.

O god, thy frendes are greatly
honoured of me, and the chife
of them is ouer muche streng
thed. **I** shall numbre them, and
they shall be multplied aboue
the grauell, **I** haue rysen vp, ⁊
yet **I** am with the, **O** god, if þ
woldest see the synners, ye blou
dy men go ye away from me.

For ye say in youre thought,
they take in bayne their cities:

Do nat **I** hate the (good loꝝde)
that hate the, and was **I** nat an
gry w̃ thyne enemyes. **I** haue

Commendacions.

hated them with a feruent hate:
and they be myne enemyes.

Rouue me good lord, & knowe
my herte question with me, and
knowe my wayes. And loke if
the way of iniquitie be in me, &
brynge me into the waye euerla
styng.

The prayer.

O the lord we comende
the soules of thy seruau
tes both men and women, so
they that be deade to the worlde
may lyue to the, and al the syn
nes that they haue committed
by frayltie of worldly conuersa
cion, O lorde washe the away by
the forgyuenes of thy most mer
cyfull pitye. By christ our lord.
So be it. God haue mercy on
all christen soules. So be it.

The Blaimens of Christes passion.



God, my god, loke
toward me, why hast
thou forsaken me,
farre from my helth
be the wordes of my
P. ii.

fol. cxvi.

Perfecto odio o
deram illos: inimi
ci facti sunt mihi.

Robora me deus
scito cor meum iter
rogo me et cognos
ce semitas meas
et vide si via ini
quitate in me est
et deduc me in viam
eterna.

Oratio.

Ibi dñe cō
mendamus
animā famuli tui
et animas fa
mularū famula
rūq; tuarū: vt de
functi seculo tibi
vluant: et que per
fragilitatē mūda
ne conuersatiōis
peccata admiscēt
tubenā misericor
diissime pietatis
absterge.

Per Christum.
Requiescāt in pa
ce. Amen.

Psalmi de pas sione christi.

Deus de
us meus
respice
in me: quare me de
reliquisti: longe a
salute mea verba
delictorum meorum.

Deus meus clama-
bo ad te p̄ dīc-
tū nō exaudies et no-
cte et non ad insi-
pientiam mihi.

Tu autē in s̄cto
habitas laus isra-
el.

In te speraue-
runt patres nostri
sperauerunt et li-
berasti eos.

Ad te clamaue-
runt et salui facti
sūt: in te speraue-
runt, et non sunt
confusi.

Ego autē sū ver-
mis et non homo:
opprobrium homi-
num et abiectio
plebis

Omnes videntes
me deriserunt me
locuti sunt labiis
et mouerūt caput

perauit in dño
eripiat eū: saluū
faciat eū quonīa
vult eum.

Quonīa tu es q̄
extraxisti me de
ventre spes mea
ab vberib⁹ m̄is
mee in te proiect⁹
sum ex utero.

Psalmes

Synnes. **My** god, I wyll crye &
call to the by day, & thou wylte
nat here me, & eyn so by nyght
and thou wylte nat impute it to
myne ignoraunce. **Thou** tru-
ely dwellest in the holy place, &
praysse of Israell. **Our** fathers
haue trusted in the, they haue
trusted, and thou hast delyuered
them. **They** haue cryed to the,
& they be made safe, they haue
trusted in the, and they were
nat confounded. **I** truely am
but a worme, and no man, the
opprobrye of men, and am out-
cast of all the people. **All** that
euer sawe me, laughed me to
skorne, they spake with theyr
lippes, and nodded theyr hea-
des. **S**ayenge he hath trusted
in the lorde: nowe let hym take
hym, let him make hym hole, for
he loueth hym. **F**or thou arte
he that haste drawen me from
the wombe, and wast myn hope
from the brestes of my mother:
I was cast out frō my mothers

of the passion:

wombe vnto the. **T**hou art my
god from my mothers wombe,
dapart nat from me. **F**or tribu-
lation is nere, and there is none
to helpe me. **M**any calves haue
compossed me, and fatte bulles
haue beset me aboute. **T**hey
haue set theyr mouthes wyde
open vpon me, lyke a lion raum-
pyng and roypng. **I** was pow-
red forth like water and all my
bones were dispersed a sondre.
My herte was made lyke mel-
tyng ware within the myddes
of my bellye. **M**y strength was
dried vp like a shelle my tonge
cleued faste to my iawes, and **thou**
hast brought me to deade dust.
For dogges compassed me a-
bout, the counsell of euill men
haue beset me. **T**hey haue bo-
red my handes: and my feete,
they haue numbred all my bo-
nes. **T**hey truely haue consyde-
red and loked vpon me, & haue
deuyded amonge them my gar-
mentes, and vpon my coote they
D.iii.

Fol. cxvii.

De vêtre matris
mee deus me? es-
tu: ne discefferis a
me. **Q**uonia tribu-
lacio prima est
qm̄ nō est qui ad-
iuuet. **C**ircunde-
derunt me vituli
multi: tauri pin-
gues obsederunt me
Peruerunt sup
me os suum sicut
leo rapiens et ru-
giens.

Sicut aqua effu-
sus sū: et dispersa
sunt oīa ossa mea

Hactum est cor
meum tanq̄ cera
liquefscens in me-
dio ventris mei.

Fruit tanq̄ testa
virtus mea: lingua
mea adhesit fauci-
bus meis: & in pul-
uerem mortis de-
duxisti me.

Qm̄ circundede-
runt me canes mul-
ti: & siliū malignā-
tium obsedit me.

Hoderunt manus
meas: et pedes me-
os: dinumerauerunt
omnia ossa mea

Ipsi vero cōside-
rauerunt & inspere-
runt me: diuiserunt
sibi vestimēta me-
a & sup vestē meā

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Psalmes

miserunt sortem.

Tu autē dñe ne elongaueris auxiliū tuū a me: ad defensionē meā cōspice. **E**rue a framea de⁹ aīam meā et de manu canis vnicam meam.

Salua me ex ore leonis ⁊ a cornib⁹ vnicorniū humiliatē meā. **P**arraho nomē tuū fratribus meis: in medio ecclesie laudabo te.

Qui timetis dñz laudate eū vniuersi sū semē iacob glorificate eum.

Timeat eū omne semen israel: quoniam non spreuit neque desperxit deprecationem pauperis.

Nec auertit faciem suā a me: et cū clamerem ad eum exaudiuit me.

Apud te laus mea in ecclesia magna vota mea redam in conspectu timentium eum.

Adent pauperes et saturabuntur et laudabunt dñm, q

haue caste lottes. **O**zolong nat good lorde thy helpe from me, but loke vpon my defence. **D**elyuer my soule from the sworde and myne onely soule from the hande of the dogge. **S**auē me from the mouth of the lion: and my humilitie from the hornes of Vnycornes. **I** shall shewe thy name to my brethren: and I shall prayse the in the myddeste of the congregacion. **Y**e that feare the lorde prayse ye hym: al the hole seed of Jacob: glorifye ye hym. **L**ette all the sede of Israell feare hym, for he despyseth nat, nor turneth his face from the prayer of the poze.

Neither turneth he his face away from me, and whan I cryed vnto him he hath herde me.

At the shall my prayse be, in y greate congregacion I shall yelde by my bowes in the sight of them y feare hym. **L**et poze men eate, and they shalbe satisfied, and they shall prayse y lord

of the passion.

that seke after hym they herthes
mought lyue world wout ende.
All the costes of the earth shall
remembze them selues, and shal
be conuerted to the lord. **A**nd
all the families of the gentyles
shall do worshyp in his p[re]sence
For to the lord appertayneth
kyngedome and he wyl rule y
people. **A**ll the ryche men of y
earth haue eaten and worshyp
ped hym, all that shall dissende
into the earth, shal bowe downe
in his syght. **A**nd my soule shal
lyue to hym, and my seede shall
serue him. **T**he generacion to
come shalbe shewed to the lord
and the heuens shall shewe the
iustice that he hath done to the
people that shal be bozne. **Psal.**
The lord rulethe me, and. **Ac.**
The earth is the lordes, **7. Ac.**
Unto y (lord) haue I lyfte, **3c.**

C The. lxxv. Psalme.

Judge me good lord, for
I haue entred in myn in
nocency, and trustyng in
P. iiii.

Fol. cxviii.

requirunt cum vl
uent corda eorum
in seculum seculi.

Reminiscetur et
couertetur ad do
minu vniuersi fi
nes terre.

Et adorabunt in
conspetu ei⁹ vni
uerse familie gen
tium.

Quoniam dñs est reg
nu et ipse domina
bitur gentium.

Manducauerunt
et adorauerunt oēs
pingues terre: in
cōspetu ei⁹ cadēt
oēs qui descēdunt
in terram.

Et anima mea il
li viuet: et semen
meū seruiet ipsi.

Annūciabit do
mino gratio ven
tura: et annuncia
būt celi iustitiam
eius populo q̄ nac
cet quē fecit dñs.

Psalmus.

Dominus regit.

Domini est ter.

Ad te dñe leua.

Psalmus. lxxv.

Iudica me do
mine quoniam ego
in innocentia mea
ingressus sū: et in

Psalmes

Dñs sperans non infirmabor.

Proba me dñe. & tēta me vñe renes meos et cor meū.

Qm̄ mīa tua āte oculos meos est & complacui in veritate tua.

Non sedī cū cōstīo vanitatis: & cū iniqua gerentib⁹ non introibo.

Odīui ecclesiam malignantiū: & cū impiis nō sedēbo.

Iuabo inter innocētes man⁹ meas: & circūdabo altare tuum dñe.

Audiā vocem laudis tue: et enarrē vniuersa mirabilia tua.

Dñe dilexi decorem dom⁹ tue: et locum habitationis glorie tue.

Ne perdas cū impiis de⁹ aīam meam: et cū viris scāguinū vitā meam.

In quorū manibus iniquitates sūt & cetera eorū repleta est muneribus.

Ego autē in innocentia mea ingres-
sus sū redime me

the lord, I shall nat be made weyke. **O**roue me good lord & tempte me both my raynes and myne herte. **F**or thy mercy is befoze myne yes: and I haue delyted in thy trouthe. **I** haue nat sytten with a vayne counsel neyther shall I medle with thē that do vniustely. **I** haue hated the congregacion of the malignant, and with the vngodly I shall not sytte. **I** shall wasche my handes among y innocētes, & I shall compasse aboute thyne altare, o lord. **T**hat I may here the voyce of thy laude, and that I may shewe forth the all thy wonderful wozkes. **L**orde I haue loued the beautie of thy house, & the dwellynge place of thy glory. **O** god destroy nat my soule with the wycked: nor my lyfe w bloudsheders. **I**n whose handes is wyckednes: & their ryght hande is fylled with bybes.

I truly haue entered in myne innocēce, redeme me, & haue

of the passion.

mercy vpon me. My god hathe
stande ryght vp: o lord: in the
congregations I shall prayse y

¶ The. cxvi. psalme.

The lord is my lyght and. &c.

¶ The. cxvii. psalme.

O Lord, I shall crye to the
o god, my god, be not si-
lent towarde me, least that whā
thou shalte holde thy peace to
me, I shall be lykened to them
that discende downe into y lake
O good lord heare the voyce of
my prayer, whyle I praye to the
whyle I lyfte vp my handes vn
to thy holy temple. That thou
do nat delyuer me amonge the
synners: and that thou do nat
lose me among them that worke
eniquitie, Which speake peace
to theyr neyghbour: and theyr
hertes is full of euyll. O yue vn
to them accordynge to theyr wo-
rkes, and accordynge to the wic-
kednes of theyr inuentions re-
warde them. O yue vnto them
accordynge to y woakes of theyr
p. v.

Fol. cxix.

et miserere mei.

Deus meus stetit
in directo: in eccle-
sia subdicitur te dñe

psalmus cxvi.

Deus illuminatio

psalmus cxvii.

Ad te dñe cla-
mabo deus
meus ne sileas a
me: neqñ taceas a
me et assimilabor
descendentib⁹ in
lacum.

Exaudi dñe vocē
deprecationis mee
dñe oro ad te: dñe ex-
tollo manus meas,
ad templū sanctū tuū
Ne simul tradas
me cū peccatorib⁹
et cū operantibus
iniquitatē ne per-
das me.

Qui loquuntur
pacē cū proximo
suo: mala autē in
cordibus eorum.

Da illis secundū
opera eorum: et se-
cundum nequitiam
ad inventionē
ipsorum.

Secundum opera
manuū eorum tri-
bue illis redde re-

Psalmes

tributionē eorum
ipsis.

Quā nō intellere
runt opera domi-
ni et in opera ma-
nuū eius destrues
illos ⁊ non edifica-
bis eos.

Benedictus dñs
qm̄ exaudiuit vo-
cem deprecationis
mee.

Dominus adiu-
tor meus ⁊ prote-
ctor meus: et in ip-
so sperauit cor me-
um et adiutus sū.

Et effloruit caro
mea: et ex volun-
tate mea confite-
bor ei.

Dominus forti-
tudo plebis sue: et
protector saluatio-
nis xp̄i sui est.

Saluū fac popu-
lum tuū dñe et be-
nedic hereditati
tue: et rege eos et
extolle illos usque
in eternum.

Psalmus. xlviii.

Afferre dñō
filii dei: af-
ferre domino fi-
lios arietum.

Afferre dñō glo-
riam et honorem:
afferre dñō gloriā
noī ei⁹: adorate do-
minū in atrio scō

handes, so gyue them theyꝝ re-
warde. **F**oꝝ because they haue
nat vnderstande the woꝝkes of
the loꝝde: and in the woꝝkes of
theyꝝ hande, thou shalt destroye
them and thou shalt nat edefie
them. **T**he loꝝde is blessed, foꝝ
he hath herde the voyce of my
complaynte. **T**he loꝝde is my
helper and my defender, and in
hym hath my herte trusted, and
I haue ben holpen. **A**nd my
fleshe hath refloꝝshed, ⁊ I shall
be confessed to hym with all my
wyll: **T**he loꝝde is the strength
of his people: and he is yᵑ defen-
der of the helth of his anoynted
O good loꝝd make safe thy peo-
ple, and blesse thyn inherytaunce
⁊ gouerne them, ⁊ extoll them
foꝝ euer. **T**he. xlviii. psalme.

Brynge to yᵑ loꝝd, o ye son-
nes of god byynge to the
loꝝd yᵑ sonnes of rāmes. **B**ryng
ye to yᵑ loꝝd the gloꝝy ⁊ honoure
byynge ye to yᵑ loꝝde the gloꝝy of
his name, prayse ye the loꝝde in

of the passion.

Fol. cxx.

his holy courte. The voyce of the lord, vpon the waters the god of maiestye hath thondered the lord ouer many waters. The voyce of y lord in vertue y voyce of the lord in excellēcy. The voyce of y lord breakyng the Cedre trees : and the lord shall breake eyn the Cedre tree of Lybany. And he shall destroye them lyke a calfe of Lybany, and he is loued lyke as y sonnes of Vnicoynes. The voyce of the lord cuttyng the flames of fyre: y voyce of y lord beatyng the deserte, and the lord shall meue the deserte Cades. The voyce of y lord preparyng hertes and he shall open the thycke places, & in his temple all men shall gyue glory. The lord maketh y great floudeto inhabit, & he shall reigne kyng for euer. The lord shall gyue vertue vnto his people : the lord shall blesse his people in peace. **Psalme.** I shall exalte the. **Ps.**

ei⁹. **Vox dñi sup** aquas deus maie-
statis itonuit dñs
sup aquas multas

Vox dñi in virtu-
te: vox dñi in ma-
gnificentia.

Vox dñi confrin-
gentis cedros: et
confringet dñs ce-
dros libani.

Et cōminuet eos
tanq̃ vitulū liba-
ni: et dilectus quē
admodum filius
vnicornium.

Vox domini in-
tercidentis flam-
mam ignis vox do-
mini cōcutiētis de-
sertū: et cōmoue-
bit dñs desertum
cades.

Vox dñi sparā-
tis ceruos et reue-
labit cōdenſa & in
tēplo eius omnes
dicent gloriā.

Dñs diluuiū in-
habitare facit: et
sedebit dñs rex in
eternum.

Dñs virtutē po-
pulo suo dabit: do-
minus benedicet
pplo suo in pace.
Psalmus. Exul-
tado te domine.

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In te dñe spe-
raui nō cōfū-
dar in eternū: in iu-
stitia tua libera
me.

Inclina ad me au-
rē tuā: accelera vt
eruas me.

Ado mihi in deū
p̄tectoꝝ et in do-
mī refugii vt sal-
uum me facias.

Quoniam fortitu-
do mea et refugiu
meū es tu: et pro-
pter nomē tuum
deduces me et enu-
tries me. **E**duces
me de laqueo quē
abscondēderunt mihi
quoniam tu es pro-
tectoꝝ meus.

In manus tuas
dñe cōmēdo sp̄m
meū: redemisti me
dñe de⁹ veritatis.

38. Christus fa-
ctus est pro nobis
obediens vsq; ad
mortem: mortem
autem crucis.

Oratio.

Respice q̄s
domine sup
hāc familiā tuā p̄
qua dñs noster ie-
sus christ⁹ nō du-
bitauit manibus
tradī nocētium: ⁊

Psalmes

In the (loꝝde) haue I tru-
sted, let me nat be confou-
ded foꝝ euer, deliuer me

in thy rightuousnes. **I**nclyne
thyne eare vnto me: make haste
to delyuer me. **B**e thou to me a
god, and a protectour, ⁊ a place
of refuge, that thou maist make
me safe. **F**oꝝ þ art my strength
and my refuge and foꝝ thy na-
mes sake thou shalt conduyte
me, ⁊ noꝝp̄sche me. **T**hou shalt
brynge me out of þ snare which
they haue layde pꝛyuely foꝝ me,
foꝝ thou arte my protectoure.

Into thy handes, o loꝝde, do I
cōmende my spirite, o loꝝd god,
of truth thou hast redeemed me.

Antp. Chyste was made obedi-
ente foꝝ vs vnto deathe, euen
vnto the deathe of the crosse.

The prayer.

Begarde (we beseeche the
loꝝde) this thy household
foꝝ the whiche oure loꝝde
Jesu Christ hath nat doubted
to be deliuered into the handes

of the passion.

of euyl doers and to suffre the payne of the Crosse. The glorious passion of oure lord Iesu Chyste, deliuer vs from sorowe and heuynes, and byynge vs to the iopes of paradysse. So be it.

All hayle most benigne Iesu, full of mercy and grace. Blessid be thy passyon, deathe, and woundes, and blessed be the bloude of thy bodye. Lorde haue mercy on me wretched synner. Mooste swete lorde gyue vnto me a clene and a contrite herte, quiete and patient: a body chaste, humble, obedi-
dient and stable and alway redy to thy seruyce. Which lyuest and reygnest, god wolde with out ende. So be it.

The Psalter of Saynte Hierome.

Lorde perceyue my wordes with thyn eares: vnderstande thou my complaynte. O my kynge, my god intende to þe voyce of my prayer

Fol. cxxi.

crucis subire tormētum.

Gloriosa passio domini nři Iesu Christi eruat nos a morte tristi: et pducatur nos ad gaudia paradisi. Amē

Alle benigne Iesu gēa plenus misericordia tecum. Benedicte passio mors et vulnera tua et benedicte sanguis vulnerū tuorū: domine miserere michi peccatori. Dulcissime dñe da mihi cor mundū cōtrītū quietū/patiens et humile, castum corpus, obediens et stabile sēper in tuis obsequiis mancipatū. Qui viuīs et regnas deus, p aīa secula seculorū Amen.

The Psalter of Saynte Hierome.

Verba mea aurib⁹ percipe dñe intellige clamorem meum.

Intende voci orationis mee rex me⁹

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Dne ne i furore
tuo arguas me ne
q in ira tua corri-
pias me.

Miserere mei do-
mine qm infirmus
sum: saname domi-
ne qm coturbata
sunt oia ossa mea

Et anima mea tur-
bata est valde sed
tu dñe usquequo.

Conuertere dñe &
eripe animam meam
saluum me fac ppter
misericordiam tuam.

Respice & exaudi
me dñe deus meus

Illumina oculos
meos ne vnq ob-
dormiam in morte.

Perfice gressus
meos in semitis
tuis vt nō moue-
ant vestigia mea.

Ego clamaui qm
exaudisti me deus
meus inclina au-
rem tuam et exaudi
verba mea.

Mirifica miras tuas: q
saluos facies spe-
rantes in te.

Custodi me dñe vt pu-
pillam oculi, sub um-
bra alarū tuarum
protege me a facie
impiorum qui me
afflixerūt.

Ab oc-
cultis meis munda
me dñe, & ab aliis

Saynte Hieronims

O good lord reprove me nat in
thyne ire, nor in thy furour do
nat chastice me: **H**ave mercy
on me good lord, for I am sycke
heale me good lord, for al my bo-
nes ar troubled. **A**nd my soule
is greatly tronbled: but o lord,
howe longe. **T**ourne the good
lorde & delyuer my soule: make
me safe for thy mercy. **T**ake v-
pon me and heare me, o lorde,
my god. **I**llumyne myne eyes,
that I slepe nat in deathe. **P**er-
fourme my goynges in thy pa-
thes, that my steppes may be re-
moued. **I** haue cryed out, for y
hast harde me, o god inclyne
thyne eare to me, and heare my
wordes. **M**ake thy mercy mer-
ueylous, thou whiche sauest the
that trust in the. **R**epe me good
lorde lyke the balle of thyne iye
defende me vnder the shadowe
of thy wynges, from the face of
the wycked/whiche haue trou-
bled me. **C**lense me good lorde
from straunge thynges, spare

thy seruaunte. But thou good
lorde let nat thy helpe be farre
from me, loke vnto my defence,
O god delyuer my soule from
the swerde, and my onely soule
from the hande of the dogge.

Save me from the mouth of
the lyon, and my humilite from
the hornes of Unycornes.

I shall shewe thy name to my
betherne, in the myddes of the
congregation I shall prayse
the. O lorde make thy wayes
known vnto me, and teache
me thy pathes, and directe me
in thy truthe.

Haue mynde
good lorde of thy mercies, and
of thy mercifulnes whiche haue
ben from the begynnyng of the
worlde. The offences of my
youth, and myne ignoraunces
do nat remembre good lorde.

Accordynge to thy mercy haue
remembraunce of me / for thy
truthe good lorde. For thy na-
mes sake thou shalte take pytie
of my synne / for why it is great.

nis pce seruo tuo.

Quia autem domine ne longe facias auxilium tuum a me, ad defensionem meam respice.

Erue a framea deus animas meas et de manu canis vincam meam.

Salua me ex ore leonis et a cornibus unicomium humilitatem meam.

Narrabo nomen tuum fratribus meis in medio ecclesie laudabunt te.

Vias tuas domine notas fac mihi et semitas tuas doce me et dirige in veritate tua.

Memeto miserationum tuarum domine, et misericordiarum tuarum que a seculo sunt.

Delicta iuuentutis mee et ignorantias meas ne memineris deus.

Secundum misericordiam tuam memor est mihi propter veritatem tuam domine.

Propter nomen tuum domine propitiaberis peccato meo multum est enim.

Sapient Hieronimus

Ad te humilitate meam et labore meum et dimitte omnia peccata mea.

Ne perdas cum impijs deus animam meam, et cum viris sanguinum vitam meam.

Exaudi domine vocem meam qua clamaui ad te miserere mei et exaudi me.

Ne auertas faciem tuam a me: ne declines in ira a seruo tuo. **N**e dilator me es tu domine, ne derelinquas me neque despicias me deus salutaris meus.

Ne ergo pone mihi domine in via tua, et dirige me in semitam rectam propter inimicos meos.

Ne tradideris me in animas tribulantium me quoniam insurrexerunt in me.

Ad te domine clamaabo deus meus ne stiles a me: neque ut discedas a me, ero similis descendentibus in lacum.

Exaudi domine vocem deprecationis mee dum oro ad te dum extollo manus meas ad templum san-

Behold me my humilitie and my labour and forgyue all my offences. **D**estroye nat my soule (o god) with the wycked: nor my lyfe with the bloudsheders.

Lorde heare my voyce, with þe whiche I cryed to the, haue mercy on me & heare me. **T**ourne nat thy face from me, nor in thy wrathe do nat swarue from thy seruaunte.

Ood lord be thou my helper, do nat forsake me, nor despise me, o god, my helth.

O good lord set me a lawe in thy waye: and directe me in thy ryghte pathe/for feare of myne enemyes. **D**elyuer nat me at þe pleasure of them that trouble me: for they haue rysen agaynst me.

To the (o lord) I crye, o my god, be nat silent towarde me, nor do thou nat at any tyme go away from me, for than I shall be lyke to them that discende into the lake.

O good lord here the voyce of my prayer, whyle I praye to þe, whyle I lyfte vp my

handes to thy holy temple. **D**e-
lyuer nat me amonge thy syn-
ners: noꝝ do nat destroye me w
them that worke iniquitie.
O loꝝde make safe thy people, &
blesse thyne inheritaunce. **A**nd
gouverne them, and extolle them
vp foꝝ euer. **I**n the loꝝde haue
I trusted, let me neuer be con-
founded, in thy ryghtuousnes
deliuer me. **I**nclyne to me thyn
eare, make haste to delyuer me.
Be thou to me a god, a defen-
der, and in the house of refuge,
that thou mayest make me safe
Into thy handes (good loꝝde)
do I commende my spirite. **D**e-
lyuer me, and take me from the
handes of myne enemyes. **E**n-
lyghten thy face vpon thy ser-
uaunt, make me safe in thy mer-
cy good loꝝde, let me nat be con-
founded, foꝝ because I haue trust
in the. **M**et thy mercy loꝝde be
done vpon vs: lyke as we haue
trusted in the. **I** shall blesse the
loꝝde in euery tyme his prayse,

Q. l.

dum tuum.

De simul tradas
me cu peccatoꝝibꝫ
et cu operantibus
iniquitate ne per-
das me.

Saluū fac pplm
tuū dñe & benedic
hereditati tue.

Et extolle illos
vsqꝫ in eternum.

In te dñe spera-
ui non confundar i
eternū in iustitia
tua libera me.

Inclyna ad me au-
te tua: accelera vt
eruas me.

No mihi in deū
protectoꝝem et in
domū refugii vñ
saluū me facias.

In manus tuas
dñe cōmendo spi-
ritum meum.

Libera me et eri-
pe me de manibꝫ
inimicoꝝū meoꝝū.

Illumina faciem
tuā super seruum
tuū saluū me fac
in mīa tua dñe nō
confundar qm̄ in-
uocavi te.

Fat mīa tua dō-
mine sup nos qm̄
admodū speraui-
mus in te.

Benedicā dñm in
omni tēpore semp

laus ei⁹ i ore meo.
In dño laudabit⁹
aia mea: audiant
māfueti ⁊ letētur.

Magnificate dñz
mecū: et exaltem⁹
nomē ei⁹ i idiplū.

Iudica dñe nocē
tes me / expugna
impugnātes me.

Apprehende ar
ma et scutū, et ex
urge in adiutorū
mihī.

Ne sileas dñe ne
discedas a me, ex
erge et intende iu
diciū meū de⁹ me⁹
et dñs me⁹ in cau
sam meam.

Iudica me secū
dum iustitiā meā:
dñe deus meus.

Pietēde dñe mi
sericordiā tuā sci
entibus te: et iusti
tiā tuā his qui re
cto sunt corde.

Non veniat mihī
pes supbie, et ma
nus peccatoris nō
moueat me.

Exaudi orationē
meā dñe et depre
cationē meā, auri
bus percipe lachri
mas meas.

Ne sileas qm̄ ad
aena ego sum, ⁊

Saynt Heltons

shalbe euer in my mouth. **M**y
soule shalbe praysed in the lord
the meke shal heare, ⁊ they shal
be gladde. **M**agnifie ye the lord

with me, and let vs exalte his
name in to it selfe. **O** lord iudge

them that hurte me, ⁊ ouercome
them þ̄ be agaynste me. **T**ake

vp weapons and a shelde, and
ryse vnto my helpe. **B**e nat sy-

lent, o lord, no: do nat departe
from me, and aryse and intende

into my iudgement, my god and
my lord intende to my cause.

Iudge me good lord, and my
god, accorpyng to my ryghtu-

ousnes. **S**tretche forth, good
lord, thy mercye to theym that

knowe the, and thy ryghtuous-
nes to them, whiche be of good

mynd. **N**et nat þ̄ foote of pryde
come to me, no: let nat the hand

of a synner moue me. **H**eare
myne oration good lord and

my prayer, receyue them in thyn
eares, whyles I wepe.

Be nat sylēt: because I am but

psalter.

a straunger with the and a pyl-
gryme, lyke as all my forefa-
thers. Spare me, that I myght
bryeth a lytle, before I go, & shal
neuer be here moze. But y good
lozde, let nat thy helpe be longe
from me, thy mercy & thy truthe
haue cuer defended me. For so
many myscheues haue compas-
sed me that they can not be num-
bred, myne iniquities haue com-
prehended me, and I haue no
power to se them. They haue
ben multiplied moze than y hea-
tes of nyne heade, and my herte
hath forsaken me. May it please
y good lord to delyuer me, good
lozde loke to my helpe. For I
truely am nedy and pooze, good
lord take cure of me. Thou art
my helper and my defender, (o
my god) be nat slowe. I haue
saide (o lozde) haue mercy vpon
me: heale my soule, for I haue
synned agaynste the. Arise vp
lozde, why doste thou slombe: &
arise and do nat repelle me to the

Q.ii.

Fol cccxiii.

pud te et peregrina-
nus sicut oēs pa-
tres mei.

Remittis mihi vt
refrigerer priusq̃
absam & amplius
non ero.

Tu autē dñe ne
longe facias auxi-
liū tuū a me, mīa
tua & veritas tua
sēp susceperūt me.

Quā circūdedērūt
me mala quorū nō
est numerus, com-
prehenderunt me
iniquitates mee &
nō potui vt viderem.

Multiplicati sūt
sup capillos capitis
mei, et cor meū
dereliquit me.

Complaceat tibi
domine vt eruas
me dñe ad auxiliū
meum respice.

Ego vero egen⁹
et pauper sū dñs
curam habe mei.

Adiutor meus &
protector meus es
tu deus meus ne
tardaueris

Ego dixi dñe mi-
serere mei: sana
animā meā quia
peccauī tibi.

Ergo dñe qua-
re obdormis erue
ge & ne repellas in
finem.

Saynt Hieronis

Quare facie tua
auertis obliuisceris
me inopie nre,
& tribulatiois nre
Exurge dne ad-
iuua nos et libera
nos propter nome
tua. Misere mei
deus scd; magnā
misericordiā tuā.

Et scdm multitu-
dinē miserationū
tuarū dele iniqui-
tatem meam.

Et multum laua
me ab iniustitiā
mea et a delicto
meo mūda me.

Quoniam iniquitatē
meam ego cogno-
sco et peccatū meū
cōtra me est semp
tibi soli peccaui
et malū corā te fe-
ci vt iustificeris i
sermonib; tuis et
vincas cum iudi-
caris.

Ecce enim in ini-
quitatibus concep-
tus sum et in pec-
catis concepit me
mater mea.

Ecce enim verita-
tem dilexisti incer-
ta et occulta sapi-
entie tue manife-
stasti mihi.

Sperges me do-
mine yscopo et mū-

ende. **W**hy turnest thou away
thy face, and forgettest our needi-
nes, & our tribulacions. **A**rise
vp lord helpe vs, and delyuer
vs for thy names sake. **H**auē
mercy on me god, accordyng to
thy great mercy. **A**nd accor-
dyng to þ multitude of thy mer-
cies, put away my wyckednes.
And washe me cleare frō myn
vniustice, and clense me from
my faultes. **E**o; **I** do knowe
myne inquitie, and my synne is
euer agaynste me. **I** haue syn-
ned to the alonely; and **I** haue
done euyl before the: that thou
myghtest be iustified in all thy
wordes: and that thou mayeste
ouercome whan thou shalt be
iudged. **N**o surely **I** am con-
ceyued in iniquitie: and my mo-
ther hath conceyued me in syn-
nes. **N**o truely thou hast loued
truthe, the vncertaine and the
secrete thynges of thy wysdome
thou hast magnified to me.
Thou shalt spynkle me good

lord with hysope, and I shalbe
made cleane: thou shalt washe
me, and I shalbe made whiter
than snowe. **T**o my hearynge
thou shalt geue ioye and glad
nes, & the humbled bones shal
sprynge for ioye. **T**urne thy
face away from my synnes, &
put away all myne iniquitie.

O god create in me a cleane herte
and renue a ryght spirite in my
bowels. **P**ut me nat away fro
thy face, nor take nat away thy
holy spirite from me. **G**ue vn-
to me the gladnes of thy health
and confyrme me with thy prin-
cipall spirite. **O** lord thou shalt
open my lippes, and my mouth
shall shewe thy prayse. **O** god
make me safe in thy name, & in
ybertue iudge me. **O** god heare
my prayer, and with thyn cares
recepue y wordes of my mouth
For straungers haue rysen a-
gaynst me, & stronge men haue
soughte my soule, and they haue
nat sette god befoze theyr syght.

Q.iii.

dabo: lauabis me
et super niue deal-
babo.

Auditui meo da-
bis gaudiu et leti-
cia et exultabunt
ossa humiliata.

uertere facie tu-
am a peccatis meis &
oēs iniquitates
meas dele.

Cor mundu crea-
in me deus & spm
rectu innoua i vis-
ceribus meis.

De precias me a
facie tua et spm
santu tuu ne au-
feras a me.

Redde mihi leti-
cia salutis tui, &
spiritu principali
confirma me.

Ape labia mea
aperies et os meu
annuntiabit laudem
tuam.

Deus in nomine
tuo salu me fac,
et in virtute tua
iudica me.

Ne exaudi oco-
ne mea auribus per-
cipe vba oris mei

Qui alieni insue-
rerunt in me et
fuites quesierunt
animam meam & non pro-
posuerunt deum
ante aspectu suu.

Exaudi de⁹ o⁹z
nē meā et ne de
spereris de⁹catio
nē meā itēde i me
et e audi me.

In deo laudabo
verbū, i dñō lau
dabo sermonē/ in
deo speravi: non
timebo quid facis
at mihi homo

In me sunt deus
vota mea q̄ reddā
laudationes tibi.

Quā eripuisti a
nimā meā de mor
te et pedes meos
de lapsu vt place
am coram deo in
terra viuentium.

Miserere meides⁹
miserere mei qm̄
in te confisit aīa
mea

Et in vmbra ala
rū tuarū sperabo
donec trahat in i
quitas.

Ripe me de ope
rantib⁹ iniquita
tē, et de viris san
guinū salua me.

Quia ecce cepe
rūt aīaz meā irru
erūt in me fortes.

Ego vero o⁹onē
meā ad te dñe tem
pus bñ placui de⁹

In multitudīe
mīe exaudi me ve
ritate salutis tūe.

Haynt Hieronims

O god here my requeste, and do
nat despyse my prayer, intende
to me and heare me. **I**n god **I**
praysse the worde, in the lorde **I**
shall praysse the speche, **I** haue
trusted in god, **I** shall nat feare
any thynge that man can do to
me. **O** god in me ben thy bowes
whiche **I** shall yelde vnto the
praysse of the. **F**or thou hast de
lyuered my soule from deathe,
my fete from fallyng, y^e **I** may
please befoze god in y^e lāde of y^e li
uyng. **H**auē mercy on me good
lorde, haue mercy on me, for my
soule trusteth in y^e. **A**nd **I** shall
trust in the shadowe of thy wyn
ges, vntyll equitie ouer passe.

Take me from thē that worke
iniquitie, and saue me fro bloud
shedders. **F**or loo they haue ta
ken my soule, the stronge haue
fallen vpon me. **I** truely haue
made my prayer to the, o god,
in tyme acceptable. **I**n the mul
titude of thy mercyes heare me
in the veryte of thy helth. **H**elp

psalter.

me out of þe claye: that I sycke
 nat faste, deliuer me from them
 that hate me, and from the dep-
 nes of waters. Let nat the tem-
 pest of water drowne me: no; let
 nat the depnes swalowe me vp
 no; let nat the pytte open his
 mouthe vpon me. Heare me
 good lord, for thy mercy is bou-
 teous, loke vpon me, accordyng
 to the multitude of thy mercyes
 Intende to my soule and dely-
 uer it take me away for feare of
 myne enemyes. O god intende
 to my health, lord make hast to
 helpe me. For I truely am ne-
 dy and poze, o God helpe me.
 O lord be thou my helper and
 my delyuerer, do nat tary. In þe
 o lord haue I trusted, let me nat
 be confounded for euer, in thy
 ryghtuousnes delyuer me. In-
 clyne thyne eare to me, and heale
 me. Be thou to me a god, and a
 defender, and in steade of a bul-
 werke þe mayest make me safe.
 My god delyuer me from the

Q.iiii.

Fol. cxxvi.

Salua me a luto
 vt nō inhereā libe-
 ra me ex odietib;
 me et de profundo
 aquarū.

Non me demer-
 gat tēpestas aque
 neq; absorbeat me
 pfundū neq; vige-
 at super me pte-
 us os suum.

Exaudi me dñe
 qm̃ benigna ē mīa
 tua scdm̃ multitu-
 dinē miserationū
 tuarū respice i me.

Incede aīe mee ⁊
 libera eā, ppter in-
 imicos meos eripe
 me.

Deus in adiuto-
 riū meū intende,
 dñe ad adiuvādū
 me festina.

Ego vero egen⁹
 et pauper sū, de⁹
 adiuua me.

Adiutor me⁹ ⁊ li-
 berator meus esto
 dñe ne tardaueris.

In te dñe spera-
 ui nō cōfundar in
 eternum in iusti-
 tia tua libera me
 et eripe me

Inclina ad me au-
 rē tuā ⁊ salua me.

Esto mihi in deū
 p̃sctore ⁊ in locū
 munitū: vt saluū
 me facias.

Deus me⁹ eripe

me manu peccato-
ris et de manu cō-
tra legem agentis
iniquē.

Repleatur os me-
um laude: vt pos-
sim cātare gloriā
tuā tota die mag-
nitudinē tuā.

Ne pūcias me in
tēpore senectutis
mee: cū defecerit
virtus mea ne de-
relinquas me.

Deus ne clonge-
ris a me deus me-
us in auxiliū meū re-
spice.

Ego aut in te spe-
rabo adiiciā sup-
pēm laudē tuam.

Ne tradas besti-
is aīas cōfitendū
tibi et aīas paupe-
rū tuorū ne obli-
uiscaris in finem.

Respice in testa-
mētum tuū quia
repleti sunt q̄ ob-
scurati sunt terre
domib⁹ iniquitatū.

Adīua nos de-
salutaris n̄r: ⁊ p-
pter gloriā n̄ris
tū dñe libera nos
⁊ propiti⁹ esto pec-
catis nostris pro-
pter nomen tuū.

Exalta potentiā
tuā ⁊ veni: vt sal-
uos facias nos.

Saynt Hieroms

handes of a synner, and from þ
handes of a wicked man, that
woꝝketh agaynste the lawe.

Let my mouth be fulfylled w
pꝛayse that I may syng thy glo-
rye all the day longe, ⁊ thy mag-
nificence. **C**aste me nat awayne
in the tyme of myne age, whan
my strength shall fayle me foꝝ-
sake nat me. **O** god kepe nat

thy selfe a farre from me o my
god, lōke to my helpe. **I** truely
shall hope in the, and I shall e-
uer adde aboue all thy laude.

Delyuer not to bestes the sou-
les of them that confesse the, and
the soules of thy poꝝe men do
nat foꝝget at length. **L**ōke vpō
thy testament, foꝝ they be fulfyl-
led / whiche haue endarked the
earth with the houses of iniqui-
tie. **H**elp vs o god our sauour
and foꝝ the gloꝝye of thy name
o lōꝝde delyuer vs, and be merci-
ful to our sinnes: foꝝ thy names
sake. **R**ise vp thy power and
come that thou mayest make vs

psalter.

safe. O lord god of vertues cō-
uerter vs, and shewe thy face, &
we shalbe safe. Conuerter vs, o
god our sauyour and turne thy
wꝛath away from vs. Wylte þu
be wꝛathe with vs for euer? or
wylte thou extende thyn pꝛe frō
generation & pꝛogenye? O god
thou beinge turned shall quic-
ken vs, and thy people shal ioye
in the. O lord shewe vs thy mer-
cy, and gyue vs thy helthe.

O lord inclyne thyne eare, and
heare me for I am neddy & poze.
Hepe my soule, for I am a syn-
ner: o my god make hole thy ser-
uaunt, that trusteth in þe. Haue
mercy on me good lord, for I
haue cryed to the all the day, en-
gladde the soule of thy seruaunt
for because, o lord I haue lyfte
vp my soule vnto the. And þu
lord God art a minister of mer-
cy, and arte mercyfull, pitifull
pacyente, and of muche mercy &
also true. Take vpō me, & haue
mercy on me gyue thyn Emper

Q. v.

Fol. cxxviii.

Dñe deus virtu-
tū cōuerter nos: et
ostende faciē tuā
et salui erimus.

Cōuerter nos de-
salutaris noster &
auerte irā tuā a
dōbis.

Nūquid ieternū
irascar nobis: aut
extendes irā tuā a
gñratōe & pgenie

Deus tu cōuer-
sificabis nos &
plebs tua letabit
in te.

Ostēde nobis dñe
miam tuā et salu-
tare tuū da nobis

Inclina dñe aurē
tuā et exaudi me
qm̄ egenus et pau-
per sum ego.

Custodi animā
meā qm̄ p̄tōr sū
saluū fac seruū
tuū de- meus spe-
rātem in te.

Mise-
rere mei dñe qm̄
ad te clamaui to-
ta die, letifica ani-
mā serui tui: qm̄
ad te dñe animam
meā leuaui & tu
dñe de- miserator
et misericors pa-
tiens et multe mīe
et verax.

Respice in me et
miserere mei: da
imperium p̄cra

tuo et saluum fac
filiū ancille tue.

Hac mecum signū
in bonū: ut vide-
ant q̄ oderūt me
cōfūdātur qm̄ tu
dñe adiuuisti me,
et cōsolat⁹ es me.

Dñe deus salutē
mee in die clama-
ui ad te et nocte co-
ram te.

Intret orō mea ī
conspēctū tuū/in-
clina aurē tuā ad
p̄cēm meam.

Ubi sūt mīe tue
antique dñe sicut
iurasti dauid ī ve-
ritate tua.

Memor esto dñe
opprobriū seruorū
tuorū qd̄ continui
in sinu meo multa
vnum gentium.

Conuertere dñe
vltimo deprecā-
bilis esto sup̄ ser-
uos tuos.

Et sit splendor
dñi dei nr̄i super
nos et opera ma-
nuū nr̄arū dirige
super nos op⁹ ma-
nuū nr̄arū dirige

Dñe exaudi ora-
tionē meā et cla-
mor me⁹ ad te ve-
niat.

Nō auertas faci-

Saynte Hieroms

to the chylde, & make safe the ser-
uaunt of thyne handemayde.

Make me a sygne in goodnes,
that they þ̄ haue hated me, may
se me, & be confounded, for thou
good lord hast holpen me, & hast
cōfōrted me. **O** lord god of my
health, I haue cried to the in þ̄
day, & in the nyght befoze the.

Net my prayer entre into thy
syght: inclyne thyne eare vnto
my prayer. **O** lord where be
thyne olde mercies: like as thou
hast sware to Dauid in the
truthe. **O** lord haue in mynde þ̄
opprobrye of thy seruaunt, whi-
che I haue conteyned in my bo-
some of many people. **T**urne a-
gayn lord yet hytherto, & vouch-
fause that thy seruaunt myghte
praye to the. **A**nd let the glory
of þ̄ lord our god be vpon vs, &
vpon the workes of our handes
directe vs, and directe the wor-
kes of our hādes. **O** lord heare
my prayer, and let my crye come
vnto the. **T**urne nat away thy

psalter.

face from me in what day so e-
uer I am troubled, inclyne thyn
care vnto me. In what daye so
euer I shall call vpon the, here
me with speede. And leade me
nat forth in the myddeste of my
dayes, from generacion in to þ
generacyon of thy yere. And þ
lorde do good vnto me for thy
names sake, for thy mercye is
swete. O lord deliuer me, for I
am nedy and poze, and my herte
is troubled within me. I am
vanyshed awaye lyke a sha-
dowe whan it declyneth, and I
am crushed together lyke a Lo-
custe. Helpe me o lord my god
and saue me for thy mercye.
Bewarde thy seruaunt, quickē
me, and obserue thy wordes.
Open myne eyes, and I shall
conspyre the merueyles of thy
lawe. I am but a straunger
in the earthe, hyde nat thy com-
maundementes frome me. My
soule hathe alwayes despyed
to knowe thy ryghtuousnesse.

Fol. cxxviii.

em tuam a me: in
quacūq; die tribue
lor inclina ad me
aurē tuam.

In quacūq; die
inuocauero te be-
lociter exaudi me.

Et ne educas me
in dimidio dierū
meorū in genera-
tione et generatio-
nē anni tui.

Et tu dñe fac me
cū propter nomē
tuū qm̄ suauis est
misericordia tua.

Dñe libera meq;
egen⁹ et paup. Cū
ego, et cor meū cō-
turbatū est intra
me. Sicut umbra
cū declinat ablat⁹
sum ⁊ excussus sū
sicut locusta.

Adiuua me dñe
de⁹ meus et salua
me ppter mīaz tuā.

Retribue seruo
tuo viuifica me ⁊
custodiā sermōes
tuos. Reuela oca-
los meos et consi-
derabo mirabilia
de lege tua.

Incola ego sū in
fra nō abscondas
a me mādata tua

Concupiuit aīa
mea desiderare iu-
stificationes tuas
in omni tēpore.

Increpasti super
hos maledicti qui
declinant a mada-
tis tuis.

Aufer a me op-
probrium & contemp-
tum: quia testimo-
nia tua exaltavi.

Et enim sedebat pri-
us & aduersum
me loquebantur.

A sancta iniquitatis
amoue a me: et de
lege tua miserere
mei.

A sancta verita-
tis elegi, iudicia
tua non sum oblitus.

Educ me in se-
mita mandatorum
tuorum quia ipsa
volui.

Incлина cor meum
in testimonia tua
& non in auaritia.

Auerte oculos
meos ne videant
vanitatem: in via
tua viuifica me.

Stalue seruo tu-
o eloquium tuum in
timore tuo.

Bonitatem & disci-
plinam et scientiam
doce me quia man-
datis tuis credidi.

Bonus es tu & in
bonitate tua doce
me iustificaciones
tuas.

Fiat misericordia
tua ut exhortetur
me secundum eloquium

Saynt Hieroms

Thou hath blamed the proude
they be cursed that declyne fro
thy commaundementes.

Take
awaye from me rebuke and con-
tempte, for I haue sought after
thy lawes. For prynces haue
syttyn and spoken agaynste me.

The waye of iniquitie remeue
from me, and of thy lawe haue
mercy on me. I haue chosen the
way of truth, I haue nat forgot-
ten thy iudgementes.

Leade
me into the pathe of thy commaun-
dementes: for that is it that I
wolde. Inclyne my herte vnto
thy lawes, and nat to couetyse.

Turne away myne eyes y they
se nat vanyte, and quycken me
in thy way. Make sure thy ser-
uaunt in thy worde, in the feare
of the. Teache me goodnes, let

nyngge, and scyence, for I haue
beleued thy commaundementes.

Thou art good & in thy good-
nes teache me thy iustifications.

Let thy mercy be that it may
exhort me, accordyng to thy pro

psalter.

myse to thy seruaunt. **N**et thy mercies come to me: and **I** shall proue: for thy lawe is my meditation. **N**et my herte be immaculate in thy iustifications, that **I** be nat confounded. **O** lord **I** am brought lowe on all pertes, quicken me accordynge to thy worde. **O** lord let the volūtary thynges of my mouth be acceptable vnto the, and teache me thy iudgements. **M**y soule is euer in my hādes, & **I** haue not forgotten thy law. **T**ake me according to thy promyse, & **I** shall proue and **I** shalte nat confounde me otherwyle than **I** looked for. **H**elp me, and **I** shalbe safe, & **I** shalbe occupied in thy meditations. **D**o to thy seruaunt accordynge to thy mercy: and teache me thy iustifications: **I** am thy seruaunt, gyue me vnderstandynge, that **I** maye knowe thy myll. **T**ake vpon me and haue mercy vpon me, accordyng to y iudgements of them that loue

Fol. ccc. r.

tuum seruo tuo.
Veniāt mihi miserationes tue et viuā: q̄ lex tua meditatio mea est.
Hac cor meū immaculatū in iustificationibus tuis vt nō confundar.
Humiliat⁹ sū vlt⁹ quaq; dñe viuifica me scdm verbum tuum.
Voluntaria op̄s mei bñplacita fac dñe ⁊ iudicia tua doce me.
Aia mea in manib⁹ meis semper ⁊ legē tuā nō sum oblitus. **S**uscipe me scdm eloquiū tuū ⁊ viuā: ⁊ nō confundas me ab expectatione mea.
Adiuua me ⁊ saluus ero, ⁊ meditabor in iustificationibus tuis semp.
Hac cū seruo tū d scdm miam tuā et iustificationes tuas doce me.
Seruus tu⁹ cum ego da mihi intellectum: et sciā testimonia tua.
Respice in me et miserere mei scd̄ iudiciū diligentis nomen tuum.

Liturg

16021

Gressus meos di-
rige scđ; eloquiū
tuū & non dñetur
mee ois iniustitia
Redime me a ca-
lūniis hoīm vt cu
stodiā mādatatua
Actē tuam illu-
mina sup seruum
tuū, et doce me iu-
stificatiōes tuas.
Ide humilitatē
meā & eripe me qz
legē tuā nō sū ob-
litus. **I**udica iu-
dictū meū & redi-
me me propter elo-
quiū tuū iustificā
me. **A**ppropin-
quet deprecatio me-
a in cōspectu tuo
dñe: iuxta eloquiū
tuū da mihi intel-
lectū. **I**ntret oīo
mea i cōspectu tuo
dñe secūdū eloquiū
tuū eripe me.
Erustabūt labia
mea hymnū cū do-
cueris me iustifi-
cationes tuas
Annūciabit līn-
gua mea eloquiū
tuū: qz oīa māda-
ta tua equitas.
Fiat manus tua
vt saluum me fa-
ciat: qz mandata
tua elegi. **O**cup-
pius salutare tuū
dñe: & lex tua me-

Sapient Hieroms
thy name: **D**irecte my steppes
accoꝝdyng to thy pꝛomysse, and
no iniquitie shall ouercome me.
Blesse me from the iniuries of
men, that I may kepe thy com-
maundementes. **S**tyghten
thy face vpon thy seruaunte,
teache me thy iustifications.
Beholde my humylitie, and de-
lyuer me for I haue nat forgot-
ten thy lawe. **I**udge my iudge-
mente and redeme me: quicken
me for thy pꝛomysse. **O** loꝝde let
my pꝛayer appꝛoche nere in thy
syghte, deliuer me accoꝝdyng to
thy pꝛomysse. **L**et my pꝛayer en-
tre into thy syght, deliuer me ac-
coꝝdyng to thy pꝛomysse. **M**y
lyppes shall powze forth the thy
pꝛayse whan thou haste taught
me thy iustificatiōs. **M**y tonge
shal shew forth thy woꝝde for in
al thy cōmaundemētes is equi-
tie. **L**et thy hāde beredy to help
me: for because I haue chosen
thy eōmaūdemētes. **O** loꝝde I
haue desyꝛed thy helthe and thy

law is my meditatio: **M**y soule
shall lyue & shall prayse þe, and
thy iudgementes shall helpe me
I haue wandered lyke a shepe,
that was losse, o lord seke oute
thy seruaunt, for I haue nat for
gotten thy comaundementes.

Hau mercy on vs lord, haue
mercy on vs, for we be repleate
full of contempte. **G**ood lord
do well to them, that be good &
of ryght mynde. **O** lord turne
away our captiuite, as a ryuer
in the southe wynde. **I** haue cry
ed to the frome the depeste pla
ces, o lord heare my prayer.

Let thyn eares be entendynge
to the voyce of my prayer. **I**n
what daye soeuer I shall call v
pon the, here þe me, thou shalt en
crease strengthe in my soule.

O lord sette a keper ouer my
mouth, & a doze ouer my lippes
Declyne nat myne herte in to
wordes of malyce, to make excu
ses in syn. **I**ntede to my prayer,
for I am humbled very muche

ditatio mea est.

Aius aia mea e
laudabit te & iud
cia tua adiuuabunt
me. **E**raus sicut
ouis q perist redi
re seruū tuū dñe
quia mādata tua
non sū oblitus.

Miserere nobis
dñe miserere nob
is, q multū re
pleti sum⁹ cōten
tione.

Benefac dñe bo
nis et rectis corde

Cōuerter dñe ca
ptiuitatē nrām sicut
torrēs austro

De pfundis cla
maui ad te dñe: do
mine exaudi vocē
meam.

Intende aures tue
intēdētes in vocē
deprecationis mee

In quacūq; die i
uocauero te exau
di me multiplica
bis i aia mea dñe

Pone dñe cus
todiam opī meo: et
ostium circūstante
labiis meis. **N**on

declines cor meū i
dñba malitie: ad ex
cusandas excusatio
nes in peccatis.

Intende ad depre
cationē meā, quia
hūiliat⁹ sū nimis

Exipe de perse-
cutibus me: qui
perualuerunt sup
me. **E**duc de cu-
stodia animam meam
ad confitendum
nomini tuo.

Dne exaudi ora-
tionem meam: auribus
precipe obsecratio-
nem meam, in veri-
tate tua exaudi
me in tua iustitia

Et non intres in
iudicium cum seruo
tuo: quia non iusti-
ficabitur in con-
spectu tuo ois vi-
uens. **Q**uia per-
secutus est inimi-
cus animam meam hu-
miliauit in terra
vitam meam.

Collocauit me in
obscuris sicut mor-
tuos seculi et anxi-
atus est super me
spiritus meus, in
me turbatum est cor
meum. **M**emor fui
dierum antiquorum
meditatus sum in oib;
operibus tuis in fa-
ctis manuum tuarum
meditabar. **E**xpe-
di manus meas ad
te anima mea sicut
terra sine aqua tibi
Elociter exaudi
me **D**ne defecit spi-
ritus meus. **D**e aue

Sancte Hieronis

Delyuer me from them & perse-
cute me, for they haue perueyled
agaynste me. **B**rynge my soule
forth of prysoun, that it may con-
fesse thy name. **O** lord heare my

prayer, receyue my requeste into
thyne eares, here me in thy rygh-
tuousnes. **A**nd thou shalte nat

entre with thy seruaunt in iud-
gemēt, for there is none lyuyng

that can be iustified in the sight
of the. **F**or myne enemye hath

persecuted my soule, and hath
humbled my lyfe in the earthe.

He hath sette me in darkenes
lyke the deade men of the world

and my soule is greued within
me, in me my herte is troubled.

I haue in mynde myne olde
daies, **I** haue thought vpon all

thy woorkes, and vpon all & wo-
kes of thy handes **I** musyd.

I haue cast myn hādes abroad
to the, (o my soule) lyke & earth

without water. **H**ear me quye-
kely good lord for my spirite

fayleth. **T**hou shalte nat turne

away thy face from me, and I
shalbe lyke them that go downe
into a lake. **L**ette thy mercy be
knownen to me betyme, for I
haue trusted in the. **L**et me
knowe þ way, in whiche I shal
walke: for I haue lyfte vp my
soule to the. **D**elyuer me lord
from myne enemyes, I haue
fled vnto þ, teache me to do thy
wyl, for thou art my god. **T**hy
good spirite shall brynge me in
to the ryght lande, for thy name
thou shalt quicken me in thy
rightuosnes. **T**hou shalt bryng
my soule out of tribulation, and
in thy mercy, thou shalt destroy
all myne enemyes. **A**nd thou
shalt destroy al that trouble my
soule, for I am thy seruaunte.

The prayer.

Graunte I beseeche þ lord
god that by the holy me
lodye of this heuenlye
psalter, my soule maye be re-
fresched. **G**raunte that the ro-
tynge lyon may be overcome of
K. i.

tas faciem tuā a
me et ero similis
descendentibus in
lacum.

Audistā fac mihi
mane mīaz tuam:
quā in te speraui
Potam fac mihi
viā in quaambu-
lē: qz ad te leuaui
animam meam.

Exipe me de in-
imicis meis dñe/
ad te cōfugi doce
me facere volūta-
tē tuā qz tu es de-
meus. **S**piritus
tuus bon⁹ deducet
me in terrā rectā
ppter nomē tuū
domine iustificā-
bis me i tua iusti-
tia. **E**duces de tri-
bulatione animā
meā & in mīa tua
disperges oēs in-
imicos meos.

Et pdes oēs qui
tribulāt animam:
quia seruis tuus
sum.

Oratio.

Dona michi
q̄so oēs de-
us vt per hanc sa-
cro sanctā psalte-
ri celestis melodi-
am, aīa mea signe-
tur. **D**ona vt leo-
rugies ab infirma

oue superetur.

Dona vt per tuā
grām violentiss-
mus spūs a debi-
lissima carne vin-
catur. Dona vt
ille qui de celo re-
civit hic me pug-
nante subdatur.

Dona vt si pote-
statē eius ad rēp-
tūā permissiōe pa-
tīr: nequaquā ei⁹
insatiabilib⁹ fau-
cibus corbeamur.

Fac illum tristem
de humana salute
qui de offensione
nostra semper ex-
ultat. Fac me tuis
semper laudibus
vacare: et ad tuā
quāq; dulcedinē mi-
sericorditer perue-
nire. Qui viuīs et
regnas deus. Per
oīa secula seculorū
Amen.

Prayers.

the feble sheepe. Graunte that
by thy grace, the moste violente
spirite maye be subdued of the
weyke fleshe. Graunte that he,
which fell from heuen maye be
vanquysched here throughe my
fyghtynge. Graunte. & thought
we abyde his tyranuy, throughe
thy sufferance for a season, &
yet we be nat swallowed vp with
vnfaciable iawes: Cause him to
be soye for mannes saluacion,
which alwayes reioyseth at our
fall. Cause me alwayes to apply
my selfe to thy praysyng and at
length ioyfully to come to thy
blessednes. Whiche lyuest and
reigneste god, worlde withoute
ende. So be it.

Whan thou shalte receyue
the Sacrament.

O Mercyfull lord I am nat worthy that
thou shuldest entre into my synful house
yet nat withstandynge thou hast sayde, Who
that eateth my fleshe, & dryncketh my bloude
he dwelleth in me, and I in him. Wherefore
lord, haue thou mercy vpon me synner, by &

receptuynge of this body, fleshe, and bloude.
And that I receyue it nat to my dampnacion
but throught thy mercy, to y helth of my soule
and in the remission of my synnes, throughte
thy paynfull passion. So be it.

Can thou haste receyued it.

The very true receptuynge of thy glory-
ous body of fleshe and bloude my so-
uerayn lord omnipotente is, that I caste
the nat forthe agayne to my dampnacion and
iudgemente, but that I maye obteyne therby
remission of my synnes, and that I maye
lyue in charytable lyfe whyles I am heare ly-
uynge so that I may heare after come to eter-
nall lyfe, by thy vertue and grace. So be it.

Here foloweth the prayer of saynt
bernardine. O bone iesu.



Oounteful Iesu, o swete Je-
su the sonne of the pure vir-
gin, Mary, full of mercye &
truth. O swete Iesu, after thy great
mercy haue ppyte on me. O be-
nyngne iesu I praye the by y same
precyous bloude, whiche for vs miserable syn-
ners thou wast cōtente to shedde in y aultar of
the Crosse. y thou vouchsafe cleane to auoyde
al my wyckednes, & not to despice me, humbly

R. ii.

Prayers

this requyryng, & on thy most holy name Jesu
callynge, This name Jesu, is þe name of helth
What is Jesus but a saupour. O good Jesu
that hast me created, & with thy precious bloude
redeemed, suffre me not to be dampned, whom
of nought þe haste made. O good Jesu let not
my wyckednes destroy me, that thy almyghty
goodnes made & fourmed. O good Jesu re-
knowledge that is thyne in me, & wpe cleane
awaye that eloyneþ me from the. O good Je-
su, when tyme of mercy is, haue mercy vpon me
no; destroy me not in tyme of thy terryble iud-
gement. O good Jesu yf I wretched synner,
for my most greuous offences, haue by thy ve-
ry iustice, deserued eternall payne, yet I appel
from the very ryghtuousnes: & stedlastly trust
in thy ineffable mercy, so as a mylde father, &
mercyfull lord ought, take pitie vpon me. O
good Jesu what pkyte is in my bloude, syns
that I must descende into eternal corrupcion.
Certeynly, they that be deade shal not magni-
fye þe, no; lykewyse all they that go to hell. O
moost mercyful Jesu, haue mercy vpon me. O
moost swete Jesu deliuer me. O mooste meke
Jesu be vnto me fauourable. O Jesu accepte
me a wretched synner in to the numbze of
them that shal be saued. O Jesu the healthe

of them that beleue in the, haue mercye vpon me. O Jesu, the swete forgyuenes of all my synnes. O Jesu the sonne of the pure virgyn Marye, endewe me with thy grace, wysdome, charite, chastite and humyltye, yea, and in all myne aduersities, stedfaste pacyens, so that I may perfyty loue the & in the to be glozfyed and haue my onelye delite in the, woꝛlde with oute ende. So be it.

O Glorious kynge, whiche amongest thy saintes, arte laudable, and neuertheles incomparable. Thou arte in vs, loꝛde, and thy holy name hath ben called vpon by vs. Therfoꝛe do nat forsake vs loꝛd god: and in the daye of iudgemente boꝛchsaue to bestowe vs amonge thy sayntes and electe. O blessed kynge.

A prayer vnto the ymage of the body of Christe. Conditer celli.



Maker of heuen & earth, kynge of kynges, & loꝛd of loꝛdes. which of nothyng dydest make me to thy ymage and lykenes, and dydest redeme me with thyne owne bloude, whome I a synner am nat worthy to name, neyther to call vpon, neyther with my herte to thynke vpon, humbly I desyre the,

Prayers.

and mekely pray the, that gently thou behold me, thy wycked seru aunte, and haue mercy on me, whiche haddest mercy on the woman of Canane, and of Mary Magdalene, whiche didest forgyue the publycane, and the thefe hangynge on the crosse. Vnto the I confesse oh moſte holy father, my synnes, whiche if I wold, I can not hide fro þe. Haue mercy on me Chriſt, for I a wretche haue ſore offended the, in pride, in couetouſnes, in gloteny, in lechery in bayngloꝝ, in hatered, in enuie, in adulterie in thefte, in lyenge, in backebytynge, in ſpoꝝtynge, in diſſolute & wanton laughynge: in yddel wordes, in hearynge, in taſtynge, in touchynge, in thynkynge, in ſleepynge: in workynge and in alwayes, in whiche I ſcayle man, and moſte wretched ſynner myght ſynne. My defaulte my moſte greuouſ defaulte. Therefore I moſt humbly pray, & beſeeche thy gentylnes whiche (for my helthe) Deſcended from heuen, which dyd holde vp Dauid, that he ſhuld nat fall into ſynne. Haue mercy on vs (Oh Chriſt the whiche dydeſt forgyue Peter that dyd for ſake the. Thou art my creatoꝝ, and my helper my maker, and my redemer, my gouernour, & my father, my lord, my god, my kynge. Thou art my hope, my truſt, my gouernour, my help

my comforte, my strengthe, my defence: my redemption, my lyfe, my helth, my resurrection. Thou arte my stedfastnes, my refuge or succour, my light, and my helpe. I moste humbly and hertely desyre, and praye the helpe me, defende me, make me stronge, and comforte me, make me stedfast, make me mery, gyue me light: and visite me, reuyue agayne, whiche am dead. For I am thy makynge, & thy worke. Oh lord, despise me nat. I am thy seruaunt, thy bonde man, althoughe euyl, althoughe vnworthy, and a synner. But what soeuer I am, whether I be good or bad I am euer thyne. Therefore to whome shall I flye, except I flye vnto the? If thou caste me of, who shall or wyl receyue me, If thou despise me, and turne thy face from me, who shall loke vpon me.

And recognyse and knowledg me (although vnworthy) comynge to the, althoughe I be vile & vncleane. For if I be vile and vncleane thou canste make me cleane. If I be sycke thou canste heale me. If I be deade & buryed, thou canste reuyue me. For thy mercy is much more than myne iniquitie. Thou canst forgyue me more than I can offende. Therefore (oh Lord) do nat cōspyre, nor haue respecte to þe nōbre of my synnes, but according to þe greatnes of thy mercy

Prayers.

forgyue me, and haue mercy on me most wretched synner, Say vnto my soule, I am the health whiche saydest, I wyl nat the death of a synner, but rather that he lyue and be conuerted. Turne me (oh Lord) to the, and be nat angry with me. I praye the moste meke father, & to thy great mercy: I most humbly beseeche the, that thou brynge me to the blysse, & neuer shall cease. So be it.

For a competent of luyng the prayer
of Solamon. Ps. the. ccc.

Chapitre.

Two thynges (Lorde) haue I required the, that thou woldest nat denye me vntyl I dye. Vayne and wordes of lesyng make farre from me. Pouertie or riches gyue me not. Onely gyue that is necessary for my luyng, lest perchaunce beyng in ful aboundaunce, I myght be prouoked to deny & and saye, who is Lord? Or compelled by necessity, I myght steale, and forswere & name of my God. So be it.

Certaine Godly prayers thow out
the yeare commonly called
Collettes.

called collettes.

fol. exxcv.

C The fyrst sonday of Aduent.
Verse. **S**hewe thy wayes lord to vs.
And teache vs thy pathes.

S Tyre vp, we besech þ lord thy power,
& come, that (thou defendynge vs) we
may escape the perylles of our synnes
hangynge ouer our heades, and that (thou de
lyuertynge vs) we may be saued. Which lyuest
and rapnest worlde without ende. Amen.

C The second sonday.
Verse. Out of syō is þ apperaunce of his beau
Our god shall come openly. (tye.

S Tyre vp (o lord) oute hertes to prepare
the wayes of thyne only begottē, that our
myndes beyng purified by his comynge we
may serue the. Which lyuest. &c.

C The thyrde sonday of Aduent.
Verse. Remēbre vs lord thy people w louing
And visite vs w thy helth. (kyndnes.
A pplye thy eares to our prayers we besech
the our lord, and lyghten the darckenes
of our mynde with the grace of thy visitation
thorowe our lord Iesus Christ. Amen.

C The fourth sonday of Aduent.
Verse. **H**ear not O ye weake herted.
Our god shall come and saue vs.
R Ayle vp we besече the lord thy power, &
R. v.

Liturgy

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Prayers

come and succour vs with greate strengthe
that by the help of thy grace, & fauoure of thy
mercyfull mynde may bypunge spedely to passe
thatthynge that our synnes hyndre, which ly.

In the daye of the natiuite of Chylde.
Vers. A chylde is bozne to vs.

A sonne is gyuen to vs.

O God which madest the most holy night to
ware clere wth the shynynge of y^e true lyght
gyue we besech the, that we which in earth ac-
knowledge y^e mysteries of this light may haue
in heauen the pleasaunt fruition of the same.

O Raunt, we besече y^e almyghtie God that
the newe natiuitie of thyn onely begotten
thorow the fleshe, may delyuer vs wth hom olde
bondage holdeth vnder the yoke of synne, the
rowe the Lorde &c.

The fyrst sonday after y^e natiuitie of chylde.
Vers. The Lorde raygneth, and hath put on
beautyfulnesse.

The Lorde hath put on strength & hath
gyrded hym selfe.

Almyghtie euerlastynge God. gyde our
do.inges in thy pleasure, & in the name of
thy deare son we may aboude wth good woꝝkes

On the day of y^e Epiphanie, or appearynge
Vers. They shal come to y^e which speake euyl

called colletes.

Fol. cxxxvi.

of the. And shal worshyp þe steppes of thy fete.

O God the illuminatour of alþeythen, which
this day dyddest open þe onely begotte to þe
þeythe (a stare being hyd) graunt to thy people
that they may enioye perpetual peace & poure
into oure hertes that shynynge lyght that þe
dyddest breathe to þe myndes of þe thre kynges.

The fyrst sondaye after Epiphanie.

Verse. The Lorde hath shewed forth his sa-
uynge health.

In the syght of the heathen he hath de-
clared his iustice.

O Lorde fauoure with thy heuenly mercy þe
desyres of thy people humbly besechyng þe
þe they may se those thynges which they ought
to do, & that they may haue strength to fulfyll
the thynges, whiche they se thow Christ.

The seconde sondaye.

Verse. Al the earth mought worshyp þe o god
And synge Psalmes to thy name o most hygh

Almyghty euerlastyng God, which gouer-
nest both heuenly & earthy thinges heare
our prayers mercifully, & graunte thy peace
to our tyme, thow we our lorde Jesus Christ.

The thyrde sondaye.

Verse. The Lord raygneth þe earth mought
Many ples mought be glad. (reioyse.

Prayers

Almyghtye & eternal God, loke mercyful
ly vpo our weaknesse & stretch out þ right
hande of thy maiesty to defende vs, by chyst.

The fourth sondap.

Vers. **L**orde heare my prayer.

And let my crye come vnto the.

O God which knowest þ we beyng set in so
many peryls, through mans weaknes are
nat able to stande, gyue vs helth of mynd and
bodye, that by thy helpe we maye ouercome
those thynges that bere vs foꝛ our synnes.

The fyfth sondap.

Vers. **L**orde heare my prayer.

And let my crye come vnto the.

We besech the O lorde, kepe thy famylie
with continuall mercy, that seying it lea
neth vpon the onely hope of heauenly grace,
it may alwayes be defended by thy protection
thorow the Lorde Iesus Chyste.

The syxte sondap.

Vers. **L**orde heare my prayer.

And let my crye come vnto the.

Salue thy people O God, and make the to
yelde the selues to thy name, that beyng
occupied in diuine offices they maye enioye
tempozall thynges profytable & eternall gyl
tes luckely, thorow oure Lorde Iesus Chyste.

called colletes.

Fol. cccc. b. li.

The sondaye of Septuagesima.

Verse. I wyll loue the, o lord, my strengthe.

The Lord is my sure holde, my refuge
my delyuerer.

We besech the, o Lord, heare mercifully
the prayers of thy people that beyng iu
stely punyshed for our synnes for the gloze of
thy name we maye be mercifully delyuered.

The sondaye of sexagesima.

Verse. Myse God, helpe vs.

And redeme vs for thy holy names sake.

O God which seyst that we haue cōfidence in
no doyng of ours, graunt mercifully &
by thy goodnes we may be defended agaynst
all daungers of the world and temptacions of
the deuell, thow we our Lord Iesus Chyste.

The sondaye of quinquagesima.

Verse. In the Lord I trust let me not be con
founded for euer.

Delyuer me in thy iustice.

Hear our prayers we besech the Lord fa
uourably, and when we are delyuered fro
þ bōdes of synnes kepe vs from all aduersite.

The seconde sondaye in lent.

Verse. O þ Lord I haue lyfted vp my soule
My god I truste in the, let me not be
shamed.

Prayers

O God whiche seyst vs to wante al strength
kepe vs inwardly and outwardly that we
may be defended fro al aduersities in the body
and þ we may beclensed from euyl thoughtes
in the mynde, thozough our Lorde. *Ac.*

O God which suffrest not them that synne to
peryshe, but that they be couerted, & lyue,
differre we besech the vengeance due to our
synne & graunt pyteynge vs þ our disce^l lpng
encrease nat rebeu geaunce, but þ thy mercye
foz synners may alway aboude, thozow chyst

¶ The thyrde sondaye in lent.
Verse. To the I haue lyfte vp myne eyes.
Which dwellest in the heauens.

We besече the almyghty god beholde þ
wyshe of the humble, and stretch forth
the ryght hande of thy maiestye to our defece
thozow our Lorde Iesus Chyste.

¶ The fourth sonday in lent.
Verse. Clense me Lorde from my hyd synnes
Fro presumtuious fautes kepe thy seruāt
Graunt we besече the almyghty God, þ
we which be punyshed foz our deseryng,
may take b:ethe agayne & be recreated by þ cō
forte of thy grace, thozow the lorde Iesus. *Ac.*

¶ The fyfth sondaye in lentre.
Verse. The heauens shewe forth the glozpe

called collettes. Fol. cccc. lxxxviii.

of god. And the firmament declareth
the workes of his handes.

O God which renewest þ world with vnsp^ea-
kable sacramentes, graunte we beseeche
the that thy people by thy boũteousnesse may
neuer want tempoꝝall aydes, & that they pro-
fyte and go foꝝwarde in eternall instituci-
ons: (thou pꝛeseruyng them.) Amen.

The fyrth Sondaye.

Verse. **O**orde holde not of thyn helpe fro me.

Haue a regarde to my defence.

Almyghtye euerlastyng God, which wol-
dest that our sauour shuld receyue fleſhe
& suffer the crosse, to gyue an example of lowly
behauyout to men, graunt foꝝ thy mercy þ we
may haue both representatiōs of his patience
& also felowſhyp of his resurrectiō. Through
the same Loꝝde Jesu Chꝛyst. R.

Collettes in the passyon weke.

The fyrste.

Verse. Reuenge (O god) them that hurte me

Subdue them that oppꝛesse me.

Graunt we beseech the almyghty god, that
we which faynte & fayle in so many aduer-
sities by reason of our weakenesse, by the mea-
nes of þ passyon of thyn eonely begotten may
be recreated and refreshe.

Prayers

Verse. Delouer me Lorde fro myne encmyes
Lorde I flye to the.

Almyghtye eternall God, graunt that we
may so vse þe misteries of þe Lordes passiō
þe we maye receyue forgyuenesse of our sinnes

Verse. Lorde heare my prayer.

And let my crye come vnto the.

O God which woldest that thy sonne shulde
hange on the crosse for vs that thou migh
test dryue awaye the power of the enemye, fro
vs, graunt to vs thy seruautes þe through the
passion of the same thy sonne we maye be deli
uered from euerlastyng death. Amen.

Verse. My fleche verely is meate.

My bloude verely is drynke.

O God which hast lefte the remembraunce of
thy passion vnder a meruelous sacramēt
graunte we beseeche þe that we may so worshyp
the holy misteries of thy bodye and bloude þe
we maye alwayes fele in vs the frute of thy re
demption, whiche lyuest and raygneest. &c.

Verse. God spared not his onwe sonne.

But for vs all delyuered hym.

Lorde Jesu Christ which nayled and han
ged for the redemption of mankynd shed
dest thyn owne bloude, haue mercye on vs be
ynged oppressed and defyles with synne / and

called collectes.

Fol. cxxxix

bouchesaue to defende through thy mooste
holy passion & death, agaynst al þe deceytes of
þe deuyl & syn, which dyddest dye & ryse agayne
and lyuest god blessed thow out al worldes.

Vers. The Lorde destroyenge battayle. vi.

The Lorde is his name.

O God which teachest vs in the bookes of the
testamentes to celebrare the paschal sacra-
ment, graunt vs to vnderstande thy mercy þe
by þe receyuyng of these thy presente gyftes our
lokynge for thynges to come may be stedfast.

On Easter daye.

Vers. In thy resurrection o Christ.

Heauen & earth mought reioyse, praise
the Lorde.

O God whiche through the thy onely begotten
hast opened vnto vs the way of internite,
(death beyng vanquished) set forwarde to
our desires in aydynge which thou breatheest
into vs in prouentynge, that we maye both ob-
tayne perfyt lybertie, and profyte to euerla-
stynge lyfe, thow the Lorde Jesus Christ.

O God which bryghtenest this daye with the
gloze of the lordes resurrection, continue
in the progenie of thy newe familie þe sprete of
adopcion that beyng renewed in mynd and bo-
dy they may serue the purely, thow the Christ.

S. i.

Prayers:

The fyrst sonday after Easter:

Verse. Our Easter Christ is offered.

Let vs feast in unleuened bꝛeade of purenes and truth.

O God whych alwayes makest thy church mery & glad with some newe byꝛth, which hast made this paschall sacramēt for a couenant of mans reconciliation, gyue to our soules þæt we may folowe in effecte þæt we celebrate in profession, thozough the lordē Jesus christ.

The seconde sonday after Easter:

Verse. O yue thanks to the lordē because he is good.

Because his mercy endureth for ever.

O God whiche in the humilite of thy sonne dyddest lyfte vp the depressed world graūt euerlastyngē ioye to thy faythful, þæt they maye haue the fruition of eternal myꝛth, whan thou hast deliuered from the chaunces of eternall deathe thozowe our Lordē Jesus Christ.

The thyrde sonday after Easter:

Verse. Make myꝛth to the Lordē all the earth prayse the Lordē.

Synge psalmes to his name, prayse the Lordē.

O God which shewest the lyght of thy truth to them that erre that they may retorne in

called collettes.

Fol. cxi.

to the way of ryghteousnes, graunt to all the
that professe Chyist both to eschewe these thyn
ges that be agaynst Chyistes name, and to fo
lowe those thynge that be conuenient ther un
to: thorough the Lorde Jesus Chyiste.

The fourth sonday after Easter.
Verse. S ynge to the lorde a newe songe:

Because he hath done meruelous thyges
O God which makest the soules of the fayth
ful to wyl one thynge, graunt to thy people
that they may loue the thynge which thou co
maundest, to desyre the thynge which thou pro
mysest, that amonge moundayne chaungeable
nes, our hertes may be there fixed, where sin
cere ioyes be thorough the lorde Jesus chyist.

The fyfth sonday after Easter.
Verse. D eclare the voyce of myrth.

For the lorde hath deliuered his people
O God from whom all good thynges pro
cede graunt to thy humble, that by thy in
spiracion we maye haue good cogitacions, &
that we maye do the same thynges thowwe
thy gouernaunce. So be it.

On Ascension daye.
Verse. A ll people clappe your handes.
Make myrthe to God in the voyce of
trumphe.

S. ii.

Liturgie

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Prayers.

GRaunte we beseeche the almyghty god & we which beleue & thy onely begotten ascended into heauen as this day, may continue with our myndes in heauenly thynges.

O God whose sonne ascended myghtely into heauen, & by his strength leade captiuite captive, graunt we beseeche the that our lord Iesus Christe may gyue vs suche gyttes, as he then gaue to hys discyples. Amen.

The sonday after the Ascension.

Vers. The Lord is my lyght, and my helth
Whome shall I feare.

Almyghty eternall god graunte that we may beare euer a deuoute mynd towarde the and that we maye serue thy maiesty with a sincere herte.

On Whysondaye.

Vers. The Apostels spake wth sondry tonges
The glorious thynges of God.

Graunt we beseeche the almyghty god that the bryghtnesse of thy clerenesse may euer shyne vnto vs and that the lyght of thy lyght may confirme the hertes of them & are borne anewe, by the illuminaciō of & holy goost throughte our lord Iesus Christ.

On Trinite sondaye.

Vers. Let vs blesse the father and the sonne

called collettes.

Fol. cxli.

wyth the holy goost.

Let vs prayse hym and exalte hym for
euer.

Almyghtye eternal god which hast gyuen
to thy seruautes to knowe the glozve of
the euerlastyng trinite in the confessiō of true
fayth, and to worshyp the vnite in þ power of
the maiestye, we besech þ that by the strength
of the same fayth we may be defended from al
aduersities. So be it,

The sondaye after Trinite.

Verse. **L**orde in thy mercye haue I trusted
And myne herte hath reioysed in thy la
uynge health.

O God þ strength of hopers come fauoura-
bly to our callynge. And for as much as
mans weaknes can nothyng withoute the,
graunt the helpe of thy grace, that in perfour
myng thy cōmaundementes we may please
the bothe in wyll and acte. Amen.

The seconde sondaye after Trinite.

Verse. **I** wyll loue the O god my strengthe

The lorde is my sure hold, and refuge.

O Lorde let vs haue perpetuall loue & also
feare of thy holy name, for þ neuer takest
thy gouernaunce frō themwhom þ instructest
in the suertie of thy loue, thowowe our Lorde.

S. iii.

Liturgy

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Prayers

The thyrde sonday after Trinite.

Vers. Loke towardes me & haue mercye on
Bycause I am alone and pooze. (me

O God the defender of them that trust in the
wythout whome there is nothyng stronge
nothyng holy, multiplie vpon vs thy mercye, &
(thou beyng gyde) we maye so passe ouer by
temporal goodes, that we lese not euerlastyng
thorow our Lorde Jesus Christ.

The fourth sonday after Trinite.

Vers. Helpe vs God our sauynge helth.

And for þy honour of thy name delpue vs.

O Raunt we beseeche the that both the course
of this world may be guyded to vs in thy
ordre, & that thy church maye reioyse in peace-
able deuocion, through the lorde Jesus christ

The v. sonday after Trinite.

Vers. O God our defender beholde.

And loke vpon thy seruauntes.

O God which haste prepared inuisible thyn-
ges to them that loue the, poure into oure
hartes a loue towardes the, that lounge þy in
all thynges and aboue al thynges we may ob-
tayne thy promyses / whiche passe all desyres
thorough our Lorde Jesus Christ.

The vi. sonday after Trinite.

Vers. The lord is the strength of his people

called collettes.

Fol. cxi.

And the defender of the helth of his Chyste.

O God of powers whose are al thynges that be good, plant in our hertes þe loue of thy name, and make in vs encrease of religion, þe thou mayest cheryshe those thynges þe be good and kepe with the affectiō of pitie þe thynges that thou hast cheryshed, thozoughe the lozde Iesus Chyste.

C The. vii. sondaye after Trinite.

Verse, **O** all ye heathen clappe your handes:
Make myzthe to the lozde in the voyce
of reioysynge.

O God whose prouydēce in dispositiō of thynges is not deceued we humbly beseche the that thou wylt remoue all thynges hurtful & graunt to vs al such thynges that shal pzoft vs, thozō we our Lozde Iesus Chyste.

C The. viii. sonday after Trinitie.

Verse. **O** God we haue receyued thy mercye,
In the myddest of thy temple.

O pue vs alwaye (O lozde) for thy mercye a spyzite to thynke and to doo suche thynges as be good: that we maye lyue lyke the, whiche can nat be without the.

C The. ix. sonday after Trinite.

Verse. Beholde, God helpeth me.

And God is the receyuer of my soule.

S. iiii.

Liturgy

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O Lord let the eares of thy mercy be open to
thyne humble petitioners, & graunt to the
that beseeche the theyr desyres, and make them
to requyre those thynges that please the.

The .i. sondaye after Trinite.

Vers. When I cryed to the Lord.
He harde my voyce.

O God which declarest thy power chesely in
sparynge and haupnge mercy multiplie
vpon vs thy grace, that seinge we flye to thy
promysse thou mayest make vs partakers
of thy heuenly goodes, thowwe the Lord.

The .ii. sondaye after Trinite.

Vers. O lord, I haue cryed to the my god,
kepe not sylence.
Depart not fro me.

Imyghtye euerlastyng God which in the
aboundaunce of thy goodnesse exceedest y
deseruynges, and desyres of thy supplicantes
poure vpon vs thy mercye, to forgyue y thyng
ges that conscience feareth and to adde that, y
our prayer presumeth not.

The .iii. sondaye after Trinite.

Vers. I wyll blesse the Lord alwayes.

His prayse shalbe alwayes in my mouth
Imyghtye and merciful god of whose
gyfte it becometh that thy faythful serue

called collettes.

Fol. cxlii.

the woꝛthely and laudably, graunt to vs we
beseche the that we may runne to thy promys
ses without stomblyng, Thozowe the loꝛde.

C The. iiii. sonday after Trinite.

Verse. O od, the God of my health.

In the daye haue I cried, and in y night
befoze the.

A Lmyghty euerlastyng god gyue to vs en
crease of fayth, hope, and charite, to y ob
taynyng of that which y promysst, make vs
to loue that which thou commaundest.

C The. iiii. sonday after Trinite.

Verse. Loꝛde, thou arte our sauour.

From generation to generation.

L Oꝛde we beseche the, kepe thy churche w
perpetuall mercy, and bycause mans moꝛ
talitie falleth without the, by thy help let it be
drawen fro noyous thynge, and led to helth
full. Thozow the Loꝛde.

C The. v. sonday after Trinite.

Verse. It is a good thynge to prayse the loꝛd

And to synge to thy name (O mooite
hyghest.)

O Loꝛde, let thy contynuall mercye cleanse,
and defende thy churche, and foꝛ as moch
as it can not stande without the, let it alwaye
be gouerned by the. Thozughe the loꝛde. ac.

S. v.

Liturg

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Prayers

The. xvi. sondage after Trinite.

Verse. Lorde lorde to my helpe.

Let the be cōfounded that seke my soule

We beseeche the Lorde, let thy grace pre-
uent and folowe vs, & make vs alwaye
busye in good woꝝkes.

The. xvii. sondage after Trinite sondage.

Verse. Thou arte iuste o lorde.

And thy iudgement is ryght.

O Raunt we beseeche the lorde to thy people,
that they may eschue deuelysh infections:
and that we maye folowe the (o God) with a
pure mynde.

The. xviij. sondage after Trinite sondage.

Verse. Let my prayer be directed.

As incence in thy syght.

Let the operation of thy mercye (o Lorde)
guyde our hertes we beseeche the, bycause
we can not please the without the. Thzough.

The. xix. sondage after Trinite.

Verse, yf I shall walke in the myddle of the
shadowe of death. I wyll feare no euyl.

Amyghtye and mercyfull god haupng pi-
tie on vs, foꝛeclose all thynges that be a-
gaynst vs, we beying redy both in mynde and
body, we may execute y thynges that be thyne
with free wylles.

The. xx. sondaye after Trinite sondaye.
Verse. The eyes of all loke to the lord.
And thou gyuest them meate in theyr tyme.

O Lord we beseeche þy, beyng pacified, graunt
pardon and peace to thy faythfull, þy both
we maye be cleansed from all offences, & serue
the with a confident mynde.

The. xxi. sondaye after Trinite sondaye.
Verse. My soule in thy sauyng health.

And in thy worde hath greatly trusted
Hepe thy familie with continuall mercy,
we beseeche the Lord, that beinge free by
thy protection from all aduersities, in all ac-
tions it maye be deuout to thy name.

The. xxii. sonday after Trinite sondaye.
Verse. Shewe to vs lord thy mercye.

And gyue to vs thy syuyng health.

O God our succour and strength, be present
at the godly prayers of thy churche, be-
yng aucthoure thy selfe of all godlynnesse:
and graunte, that we may obtayne the thyng
effectuoussye, that we requyre faythfullye.
Thorough the Lord Jesus Chyste.

The. xxiii. sonday after Trinite sondaye.

Verse. we wyll prayse god all the daye longe.
And we wyll worshyppe his name, all
the daye longe.

Prayers.

Raise vp, we besech the lord thy wylls of
thy faythfull, that more promptly execu-
tyng the frute of diuine seruice, they may re-
ceyue the greater remedies of thy goodnesse.

¶ The xxiii. sonday after Trinitie.

Verse. O lord yf thou wylt obserue iniquities
Who shalbe habile to abyde the?

A Sloye, we besech the, the faultes of thy
people, that by thy goodnesse we maye be
deliuered from the bondes of our synnes whi-
che we haue comytted thowoe our frayltie.

¶ The xxv. sonday after Trinitie.

Verse. Lorde thou hast blessed thy lande.

Thou hast tourned awaye the captiui-
tie of Jacob.

A myghtie euerlastyng God which tho-
rowe thy grace healest bothe bodyes and
soules, we humbly besech thy maiestie, that
beyng pacyfied by the merites of thyne only
begotten sonne, thou wylt helpe vs nowe and
here after.

¶

¶ On mydsomer daye.

Verse. There was a man sent from god.
whose name was John.

G Raunt we besech the almyghtie god, that
thy familie may walke in the way of helth

called collettes.

Fol. cxi b.

and in folowynge the exhortatiōs of John thy
fozerunner, it may come without feare to hym
whome he fozeſhewed.

C Upon the day of Peter and Paule.

Vers. Into al the earth went forth their ſound
And theyꝝ wordes in to all the endes of
the earth.

O God which haſt coſecrated thy church in
the fayth of Peter thyne apoſtle, which al
ſo haſt vouchſaued to ioyne blessed Paule to
preache thy glory to the hethen: graunt that
all we which kepe the remembraunce of thyne
apoſtles, may be enriched wth ſpiritual reward

C On Mary magdalenes daye.

Vers. Many ſynnes were forgyuen her.
For ſhe loued moche.

O Graunt to vs moſte mercyfull god that as
Marye Magdalene in lounge our lord
Jeſus Chriſt aboue al thynges obtayned par
don of her ſynnes, ſo we alſo may obtayne of
thy mercy euerlaſtyng blessednes. Through
the ſame lord.

C On ſaynt Laurence daye.

Vers. Lord thou haſte crowned hym with
glorye and honoure.
And haſte ſet hym ouer the woꝝkes of
thy handes.

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Prayers.

O Raunte to vs almyghty god that we may
quenche the flames of oure vices, whiche
dyddest graunt to blessed Laurence, to ouer-
come the fyre of his tozmentes.

On the assumption of Mary.

Verses. Hail Mary full of grace the lord. &c.
Blessed be thou amongst women. &c.

O Lorde lette the venerable feast of blessed
Mary reioyce vs which suffred temporal
death, and yet was not oppressed with the bo-
des of death, which bare thy sonne of her selfe
incarnate, and beleued hym to be the saupour

Of sapient Bartholomewe.

Verses. Thy frēdes ar very honourable o god
The dominion of them is greatly stren-
thened.

Almyghty euerlastyng god, whiche hast
graunted a venerable and holy myzth in
the feast of thy blessed apostle Bartholomewe
graunt to thy church we beseech y, to loue y, that
he beleued, & to preach that, y he taught. tho.

On the natyuite of Mary.

Verses. Hail mary full of grace the lorde. &c.
Blessed be thou amonge women.

O Raunte lorde to thy scruautes the gyft of
heauclly grace, that to whom the fruyte of
blessed mary the virgin was y begynnyng of

helth the solempnite of her nativite & maye thorough remembraunce of Chyſte her ſonne increaſe the peace of our ſoules.

On ſaynte Michayls Dape.

Verſe. Beſſe the Lorde all ye his angels.

Myghtye in ſtrength whyche do his commaundemente.

O God whych with a meruelous order diſpoſeſt the miniſtries of men & angels, graunt haupnge mercy that they which ſtande by the euer in heauen myniſtrynge, may defende our lyfe in earth. So be it.

On ſaynte Lukes Dape.

Verſe. Into all the earth is theyr voyce gone
And theyr wordes vnto the endes of the earth.

Graunt we beſeche the almyghtye god that as thy people deuoutely obſerueth y^e tem- porall ſolempnite of Luke the apoſtle & euangelist, ſo they may haue the fruition of euerlaſtyng ſolempnite, & that they may receyue thoſe thynges effectuoſly that thy celebrate in wythes louyngly.

On Symons and Iudes Dape.

Verſe. Thou ſhalt make them princes vpon al the earth,
They ſhalbe myndfull of thy name O lorde.

Prayers.

O God which hast graunted vs to come to thy knowledge, thorough thy blessed apostels Simon and Jude, graunt vs in profytynge to celebrate theyr eternall gloze: and in celebratynge to profyt. Amen.

On alshalowen daye.

Verſe. Let the iust reioyse in the syght of god
And be delyted in myght.

Almyghtye euerlastynge god/which hast graunted vs godly to prayse all thy sayntes vnder one solemnite, we beseeche the & the examples of fayth & vertue beyngemultiplied thou wylte graunt vs & aboundaunce of thy mercye, thowwe our lord Jesus Chyste.

On all soules daye.

Verſe. The soules of the ryghteous be in the hande of God.

And the tourmente of malyce shall not touche them.

O God whych hast taught vs by the mouth of holy Paule thyne Apostle concernyng them that slepe in Chyst & we shuld not be sorrye, graunt we besech the, that we may be luckelyt brought to eternal ioyes thoww thy son our lord Jesus Chyst commynge wpyth all the departed. Amen.

On saynt Stephens daye.

Verse. They wayted for the soule of the iuste,
And condempned innocent bloude.

O Raunt we beseeche the lord that we maye
folowe that, that we greatly esteeme, & that
we maye lerne to loue our enemyes, for we ce-
lebrate his byrth whiche coulde praye for his
enemyes, thowwe our lord Iesus Christ.

C On saynt Iohn the Euang-
gelistes daye.

Verse. God fedde hym with the breade of lyfe
and vnderstandynge.

And gaue hym to drynke the water of
healthfull wysdome.

O Ernyshe and byghten thy churche abou-
dauntely we beseeche the, that illumined
with the doctrine of Iohn thy blessed apostle
and euangelyst it may attayne to cuerlastyng
gyftes, thowwe our lord Iesus Christ.

C On cypheringes daye.

Verse. The soules of the iuste be in the han-
des of god.

And the punyshment of euyl shall not
come nye them.

O God whose prayse this daye innocent mar-
tyrs not in speakynge but in dyenge cofes-
sed, kyll in vs all euyl vyces, that our lyfe in
maners may pfeffe that, & our tonge spekeeth.

C. i.

Prayers.

On the conuersion of Paule.

Verse. Into all the earth is theyr voyce gone
And theyr wordes vnto the endes of
the earth.

O God whiche hast taught the whole worlde
by the preaching of blessed Paule the apo-
stle, graunt to vs we besech the by the example
of hym whose couerſiō we celebrate, y we may
walke to the, thow we the lord Iesus Chriſt.

On the day of the purification.

Verse. Great is y lord, & greatly to be praysed
In y cyrie of our god, in his holy hyll.

Almyghtie god we humbly besech thy ma-
iestie, that as thy only begottē sonne was
presented in y temple with y substaūce of our
fleshe, & iust Simeon sawe not death, vntyl he
had sene the Chriſte of the lord so we also may
be presented to the with purified myndes, & ob-
tayne euerlaſtyng lyfe, thow we our lord.

On the Annunciation.

Verse. Hail Mary full of grace. &c.

O God whiche woldest that thy worde shuld
receaue fleshe in the wombe of Mary the
virgyn (the angell beyng messenger) graunt
to thy humble ones, that we which beleue her
to be the mother of God folowynge her fayth
maye obtayne eternall blessednes.

Con saynt Marckes daye.

Vers. Thou shalt make them princes.
And they shall be myndful of thy name
o lord.

O God whiche haste extolled Marcke thyne
euangelyst with the grace of euangelyke
preachyng, graunt we besech the & thorow his
learnynge we may profite & be stayed i lyke faith

Con philippe and Iacobes daye.

Vers. Retoyse in the lord o ye iuste.

Praysyng becometh the ryght persons

O God which makest vs mery with the yea-
ly solempnite of Philip and Iacob thyne
apostles, graunt we beseeche the, that we maye
be instructed by & examplis of them in whose
vertues we retoyse. Amen.

Con the apostles.

Vers. The heauens shewe forth & glory of god
And the firmament doth shewe the wo-
kes of his handes.

O Graunt to vs we beseeche the eternall god
to retoyse in the solempnite of thy blessed
apostle that we maye folowe the confessyō
of his fayth with conuenient deuotion.

Con mattheys.

Vers. They semed in the syghte of the vn-
wysse to dpe.

C. ii.

Prayers.

But they are in peace.

G Raunt we beseeche the almyghty god that we which haue knowe thy glorious matters stronge in theyr cōfession maye reioyse of theyr felowshyp in etelnall ioye.

Of confessours.

Vers. The Lorde hath guyded the iuste by a ryght waye.

And hath shewed to hym the kyngedome of god.

H Care O lord our prayers which we bring to the in the feast of thy holy confessour R that by the example of hym we maye come to the which serued the worthely on earth.

Of virgins.

Vers. With thy beautie and fayrenesse.

God forth prosperously, procede, and raygne.

A lmyghty god, whiche cholest the weake thynges of the world to cōfound y strong which also amonge other myracles of thy powers, hast gyuen the victorpe of matterdome to a frayle kynde, heare vs we praye the, that as we reioyse in the feast of the blessed virgin R. so we maye be instructed with the affectiō of godly deuotion towarde the. Through.

Prayers for sundry thynges.

called collettes.

Fol. cclix.

C For the forgyuenesse of synnes.

Vers. From the depe I haue cryed to þe lozde
Lozde heare my prayers.

D Eare we besече the lozde, the prayers of
the humble, and spare the synnes of them
that acknowledge the same to the, that thou
of thy bounteousnesse mayest gyue vs bothe
pardon and peace, thozowe Chziste our lozde.

S Pare o lozde spare our synnes, & thoughe
cōtinuall payne be due to vs which synne
without ceasing, yet graunt we besече the þe
those thynges whiche we deserue to perpetual
exile maye passe from vs to the helpe of tem-
porall coꝛrection. Amen.

C For the health of our neyghbour.

Vers. Thou arte iuste o god, and thy iudge-
ment is ryght.

Do with thy seruaunt accordyng to
thy mercy.

A myghtye God, haue mercye on thy ser-
uaunt: guyde hym accordyng vnto thy fa-
uour vnto the waye of eternall healthe, that
by thy gyfte he may desyre those thynges whi-
che please the, and perfourme theym with all
strength thozowe the lozde Jesu Chziste.

C For peace.

Vers. Let peace be in thy strength.

C. iii.

Prayers.

And abundaunce in thy towers.

O God of whome holy desyres good purposes, & good workes haue they? begynnyng gyue to thy seruauntes þe peace which þe world can not gyue, that both our hertes may be gyuen to thy cōmaundemētes, & also be quyet by thy protection without the feare of ennynes

C For to acknowledge the truth.

Verſe. To the I haue lyfte vp myne eyes.

Whiche dwellest in heauen.

A Beseeche the lord poure into thy seruauntes the sprete of truth & peace, that they maye knowe the thynges that please the & that they may folowe with al they? strength the thynges they knowe, by Chyſte our lord.

C Agaynst aduersities.

Verſe. Redeme vs o God of Israel,

From all our iniquities.

O God whiche despisest not the gronnyng of them that be brokē in herte, neyther neglectest the affectiōs of them þe mourne, be present at the prayers whiche we shede forth to the for our trouble, & vouchsaue to receaue them mercifully that what so euer deuelysh, & humayne aduersities entende agaynste vs it maye be brought to nought, & be destroyed by þe purpose of thy mercy, þe beyng hurt by no pursuynges

called collettes

Fol. c. l. r.

we may gyue thanks to þ in thy holy church

C Agaynste sodayne death.

Verse. Thou whyche rulest Israel herken

whyche leddest Joseph as a shepe.

Almyghtie and mercyfull god behold mercyfully thy people subiecte to thy maiesty & let the ryght hande of thy pitie kepe vs, le t þ wyath of vntymely death come vpo vs. **A**men

C For prisoners.

Verse. Worde heare my prayer.

And let my crye come vnto the.

O God whiche dyddest loose from bondes & let go unhurt blessed Peter, loose the chaynes of thy seruautes put in prison, & spedely make vs glad for theyr delyueraunce, thow Chyiste our lord.

C For them whiche be a dyenge.

Verse. Accordynge to the multitude of thyn compassyons.

Do awaye our iniquities.

Almyghtye God the sauyoure of soules which correctest whome thou louest and whome þ correctest thou kepest in, to amende-ment, we gyue manifold thanks vnto þ and trusting in thy glorious goodnes we pray the that þ wolde vouchsaue to haue mercy on thy seruaunt, that the aduersarie of his soule pre-

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uayle not, but that the soule may passe to eternall lyfe, thoro we the Lorde Iesus christe.

C For our enemyes.

Verse. Lorde heare my prayer.

And let my crye come vnto the.

O God the louer & keeper of peace and loue, gyue to all ouz enemyes peace & true loue and graunt them remysyō of all theyz synnes and delyuer vs myghtly from theyz awa ytes thoro we our lorde Iesus Christ.

C For charite.

Verse. Let God aryse, and his enemyes be dispersed.

And they that hate hym lett them flee from his face.

O God whiche makest all thynges to profite them which loue the, gyue to our hertes inuiolable affection of loue, that the desyres which we conceyue by thy inspiration may be chaunged by none euell temptation.

C For chastite.

Verse. Make a cleane herte in vs. **O** God.

And renue a ryght sprete in our bowels

Burne our raines & thoughtes with y^e fyre of the holy goost, y^e our flesh reioysyng wth newe chastite & holynes we may serue the wth a chaste body, & please y^e with a cleane herte.

verse. **L**orde heare my prayer.

And let my crye come vnto the:

O God whiche resystest the proude and gy-
uest grace to the humble, encrease in vs
the vertue of true humilite, an exemple wher-
of thy only begotten gaue to them that bele-
ued in hym, that througħ pryde we neuer pro-
uoke thyne indignation. Amen.

Agaynst the aduersities of the church

O God we beseeche the beyng pacyfied admyt
the prayers of thy church, that enemyes
and all errours beyng destroyed with the
sprete of thy mouth, it maye serue the with a
quiete, and christian lybertie, thowwe the lord
Jesu Christe.

We beseeche the Lorde admytte beyng pa-
cyfied our prayers, and in the defence
thy congregacyon worke the olde myracles of
thyne arme, that ȳ mayst destroye the pryde of
Antichrist, and all enemyes and thowwe

downe theyr bolde malapertnes

with the strengthe of thy

ryght hande, tho-

rowe our lorde

Jesu Christ

Amen.

An exposition

CAn exposition after the maner of a contem-
placyon vpon the. li. psalme, called *Miserere*
mei Deus. which Hieron of Arras made
at the latter ende of his dayes.



As wretche
that I am / co
fortlesse & for-
saken of all
men whiche
haue offended
bothe heuen &
earth. whether shall I go? or
whether shall I turne me? To
whome shall I flye for socour?
who shall haue pytie or compas-
sion on me? Unto heuen deare
I not lyfte vp myne eyes, for
I haue greuously synned a-
gaynste it, and in the earth can
I fynde no place of defence:
for I haue bene noysome vnto
it. what shall I now do? shall
I dispayre? God forbyde, full
mercyfull is God: and my sa-
uoure is mycke and louynge,
therfore God onely is my re-
fuge he wyl not despyse his
creature neyther forsake his
owne ymage. Unto the ther-
fore most mycke and mercyfull
God come I all sadde and so-
rowfull, for thou only arte my
hope, and thou arte onely the
tour of my defence. But what
shall I saye vnto the / sythe I
dare not lyfte vp myne eyes, I
wyl poure out the wordes of
sorowe, I wyl hertely beseeche
the for mercy and wyl saye.

Have mercy vpon me (oh god)
accoydunge to thy great mercy
God which dwellest i lyght
that no man can attarne, God
whiche art hyd and canst not be
sene wth bodely eyes, nor co-
prehended wth any vnderstan-
dyng that euer was made ney-
ther exprested wth the tonges
of men or aungels My God,
the whiche arte incomprehen-
sible do I seke, the whiche canst
not be exprested do I call vpon
what thyng so euer thou arte
whiche arte in every place I
knowe that thou art the moost
hye and excellent thyng. yf
thou be a thyng and not ra-
ther the cause of all thyng: yf
I maye so call the, for I fynde
no name by the whiche I maye
name or expresse thyne inenar-
rable mayesty. God (I saye)
whiche arte all thynges that
are in the. for thou arte euen
thyne owne wysedome, thy
power and thy most glorious
felicitye. Seynge therfore that
thou arte mercyfull. what arte
thou but euen the very mercy
itselfe? And what am I / but
very mercy. Beholde therfore
o god which art mercy, behold
misyry is before the, what shall
thou do mercy? truly thy wyl

ke, canste thou do otherwyle then thy nature is? And what is thy worke, verely to take awaye myserie, and to lyfte vp them that are in wretched condicions, therfore haue mercy on me oh god. God I say whiche arte mercy take awaye my misery, take away my synnes, for they are myne extreme myserie. Lyfte vp me whiche am so myserable, shewe thy worke in me and exercise thy power vpon me. One depth requyred an other, the depthe of myserie the depthe of mercy. The depthe of sinne areth the depthe of grace and fauour. Greater is the depthe of mercy, then the depthe of misery. Let therfore the one depthe swallowe vp the other. Let the botomelesse depthe of mercy swallowe vppe the profounde depthe of myserie.

Haue mercy on me (oh God) accordynge to thy great mercy. Not after the mercy of me whiche is but small, but after thyne owne mercy, whiche is vnumeasurabe, whiche is incomprehensyble, which passeth all synnes without comparayon. Accordynge to that thy great mercy, with the whiche thou hast so loued the worlde, that thou woldest gyue thyne only sonne. what mercy can be greater? what loue can be moze? who can despayre? who shulde nat haue good confidence? God was made man, and crucyfyed

for men. Therfore haue mercy on me (oh God) accordynge to this thy greate mercy by the whiche thou haste gyuen thy sone for vs, by which (through hym thou haste taken awaye the synne of the world, by whiche (through his crosse) thou hast lyghtened al men, by whiche (through hym) thou haste redressed all thynges in heuen and earth washe me (oh lord) in his bloud, lyghten me in his humilitie redresse me in this resurrection. Haue mercy on me (oh God) not for thy smal mercy (in comparayson) whan thou helpe men of theyr bodely euylles, but for it is greate, forgyuest synnes, and dost eleuate men by thy fauour, aboue the toppe of the earthe. Euen so Lorde haue mercy on me accordynge to this thy greate mercy that thou turne me vnto the: that thou put out my synnes, and that thou iustifie me by thy grace and fauour.

And accordynge to the multitude of thy compassyons wpye awaye myne iniquite.

Thy mercy lorde is the habundaunce of thy pytie, by the whiche thou lokest gentely on the poore and wretched. Thy compassyons are the workes, and processe of thy mercy. Marye Magdalene came vnto thy feste (good Iesu) she washed the with her here, thou forgauest her, and sendest her awaye in

An exposition

peace, this was (Lorde) one of thy compassions. Peter denied the, & forsoke the with an othe, thou lokest vpon hym and he wepte bytterly, thou forgauest hym and madeste hym one of the chiefe amonge thyne apostles: This was (Lorde) another of thy compassions. The thefe on the crosse was saued with one worde. Paule in the furious wodnes of his persecucion was called and by and by fulfilled with the holy gost. These are lorde thy compassions. The tyme shulde saye me yf I shulde numbre all thy merciable compassions. There is none that can glory in hym selfe. Let them all come that are ryghtwysse eyther in earthe, or in heuen, and let vs are them befoze the whether they be saued by theyr owne power and vertue. And surely all they wyl answere with one herte and one mouth sayenge. Not vnto vs (Lorde) not vnto vs, but vnto thy name gyue all the prayse for thy mercy & for thy trouthes sake. For they in theyr owne swerde possessed not the lande and theyr owne arme or power saued them not, but thy ryght hande and thyne arme: and the lyghtnyng of thy countenance for thou delptest in the (that is) they are not saued for theyr owne deseruynges lest any man shulde boiste hym selfe: but because it pleased the so to be,

which thyng the prophet doth also moze expiessly wytnes of the whā he sayth: He saued me because he wolde haue me.

Seyth therfore that thou arte the same god with whome is no alteracyon or variableness, neyther arte thou chaunged vn to darkenes: and we thy creatures as well as our fathers, whiche were borne vnder concupiscence synners as well as we, and syeth there is but one mediatour and atonement betwene God and man, that is Chyiste Jesu whiche endureth for euer: why doest thou not poure on thy plentifulous compassions vpon vs, as well as thou dydest vpon our fathers: hast thou forgotten vs? or are we onely synners? Dyd not Chyiste dye for vs? Are all thy merytes spent, and none lefte. O Lorde our God I desyre hertely beseeche the, to put out myne iniquite accordynge vnto the multitude of thy compassions. For many ye and infinite are thy compassions, that accordynge (I say, to the multitude of thy compassions thou vouchesaue to quenche my syn that as thou hast drawn and receyued innumerable sinners and hast made the ryghtuous, euen so that thou wylt drawe and take me & make me ryght wysse through thy grace and fauour therfore accordynge to the multitude of thy compas-

syons wypp away myne iniquite. Cense and purifie myne herte, that after all myne iniquite is put out and al my vnclennes censed, it maye be as a cleane table in the whiche the synge of god may wyte the lawe of his loue & charite with the which can none iniquite continue. Yet washe me more from myne iniquite and cense me from my synne.

I graunte and knowledge (oh Lorde) thou hast ones put out myne iniquitie thou hast put it out agayne and haste washed me a thousand tymes howe be it yet washe me from myne iniquite, for I am fallen agayne. Dost thou vse to spare a synfull man vntyll a certayne nombre of his syn which whan Peter enquired, howe often shall my brother offende agaynst me, & I shall forgyue hym whether seuen times: thou answerest: I saye not seuen tymes, but seuen tymes seuen tymes, takynge the certayne nombre, for an infynite nombre. Syth than that a man muste forgyue so often, shalte thou in pardonyng and forgyuenes be passed of a man, is nat god more than man yea rather God is the great lord and euery man luyng is nothyng but all vanite. And only God is god and euery man a lyar, hast thou not sayde. In what houre so euer the synner dothe

repente I wyll not remembre any of his iniquites. Beholde I a synner do repent & moine for myne olde preylores festred within, and nowe ar they broken forth for myne owne folyshnes. I am depressed and sore broken, I walke in contynual moynge, I am feble & very weake, I roied for the sorowe of myne herte.

Oh Lorde all my desyres are before the & my sorowfull syghes are not vknownen vnto the. Myne herte trebleth and panteth for sorowe, my strengthe fayleth me and euen the very syght of myne eyes cease from theyr offyce. Wherefore than oh lorde doste thou not put away myne iniquite? And yf thou put it out accordynge to the multitude of thy mercyes, yet washe me from myne iniquite. For yet am I not perfectly pure, synne the thy worke, take awaye the hole offence, & also the payne that is due vnto the cryme, encrease thy lyght within me kindle myne herte with thy loue and charyte, put out all feare for perfyte loue sendeth awaye feare. Let the loue of the worlde, the loue of the fleshe, the loue of vayne glorie and the loue of my selfe utterly depart fro me, yet styll more and more washe me from myne iniquite by the whiche I haue offeded agaynst my neyghboure, and cense me from my

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synne that I haue commytted agaynste god. I wolde haue the putte awaye not onely the faute and payne that foloweth it, but also the occasiō and nouerissemēt of synne. washe me I saye with the water of thy gracious fauoure, with water of whiche he that drynketh shall not thyrst for euer, but it shalbe made in hym a fountayne of lyuynge water rūnyng into euer lastynge lyfe. washe me with the comfortable waters of thy holy scriptures, that I may be numbred amonge them vnto whome thou saydest: Now are ye cleane for my wordes whiche I haue spoken vnto you. Jo. 13. For I knowlege myne iniquite, and my synne is euer before myne eyes.

Although he through the beholdinge of thy mercy and compassions I may behold to flye vnto the (oh lord) yet wyl I not come as the Pharise whiche prayed not, but rather prayed hym selfe, and despiseth his neyghboure, but I come vnto the, as the publicane, Lu. xviij. whiche durste not lyfte vp his eyes vnto heuen. For I also do knowlege myne iniquite, and whyles I pōndre my synnes, I dare nat lyfte vp myne eyes but humblynge my selfe, with the publicane I saye: God be mercyfull to me a synner. My soule wauereth betwene hope and feare of my synnes (which

I feale and knowlege to be in me) I am redy to despayre somtyme through the hope of thy mercy, I am lyfted vp and cōforted. Neuertheles bycause that thy mercy is greater than my mysery I wyl euer orde truste in the and wyl syng out thy plētuous compassions for euer. For I knowe that thou desyrest not the death of a synner / but rather that he were conuerted & that he wold knowlege his synne and so come to the, that he maye lyue.

My god graunt me that I may lyue i the. for I knowlege my wyckednes, I know what a greuouse burthen it is, howe copious and icoperdious. I am not ignorant of it, I hyde it not but set it euē before myne eyes that I may washe it with my teares and knowlege vnto the Lord myne vnrighwysnes agaynst my selfe. And also my synne whiche I haue proudly done agaynst that, is euer agaynste me and therfore it is agaynst me, because I haue sinned agaynst the: & it is truly agaynst me, for it is euē agaynst my soule, and accuseth me euer before the my iudge, and condempneth me euer and in euery place: and it is so agaynst me that it is euer before my face, and standeth but agaynst me that my prayer may not perce through vnto the, that it myght take thy mercy fro me

and hynder thy mercy that it
can not come at me: therfore do
I tremble and therfore do I
moine, beseechyng thy mercy.

Therfore o lord as thou haste
gyue this grace to me to know
my wickednes and to bewayle
my synne: euen so accomplishe
this thy beneuolence gyuynge
a perfyte fayth, and drawynge
me to thy sonne, whiche hath
made a full satisfaction for all
my synnes. Gyue me lord this
precious gyfte, for euery good
gyfte and eu. ry perfyte gyfte
is from a ioue comynge from
the father of lyght.

I gapynt the only haue I syn-
ned: and haue done that which
is euill in thy syght: that thou
mayste be iustified in thy wor-
des and mayste haue the victo-
rie whan thou arte iudged.

I haue ouermuche synned
vnto the alone, for thou com-
maundedst me that I shulde
loue the for thy selfe, and shuld
loue all creatures for thy sake.
But I haue loued a creature
more than the, louynge it euen
for it selfe. what is synne, but
to loue a creature for it selfe?
and what is that, but to do a-
gaynste the? Surely he that lo-
ueth a creature for it selfe ma-
keth that creature his god.

and therfore haue I synned a-
gaynste the onely, for I haue
made a creature my god. So
haue I caste the awaye & haue
ben iniurious onely to the, for

I haue not offended agaynste
any creature in that I haue set
my truste or confidence in it.

For it was not comaunded me
that I shuld loue any creature
for it selfe. yf thou haddest co-
maunded me that I shuld haue
loued an aungell onely for hym
selfe, and I had loued monye
for it selfe, tha no doute I had
offended agaynste the aungell.
But syth that thou onely arte
to be loued for thy selfe that is
to saye, without any respecte
other of good or euill, & euery
creature is to be loued in the,
and for thy sake.

Therfore
haue I surely offended onely
agaynste the, for I haue loued
a creature for it selfe.

But yet haue I worse done
for I haue synned euen in thy
syght. I was nothyng ashamed
to synne before thy face.

O mercifull god, how many
synnes haue I done in thy
syght whiche I wolde in noo
wyse haue done before mortall
men, yf that I wold not in any
cause the men shulde knowe, I
feared men more then the, for
I was blynd and loued blynde-
nes, and so dyd I neyther se,
nor ones consyder the. I had
only fleshely eyes, therfore dyd
I onely feare and loke on men
whiche are fleshe. But thou lo-
kedeste on all my synnes, and
numbried them, therfore I can
neyther hyde them from the,
neyther turne my backe and

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flye from thy face:
¶ Whether shall I go fro thy
 spirite and whether shall I
 flye fro thy face: what shall I
 than do: whether shall I turne
 me: whome shall I fynde to be
 my defender: whome I praye
 you, be it my good: who is
 so good: who is so gentle: who
 is so merciful: for thou passest
 without comparison all crea-
 tures in gentlenes. It is one
 of the chiefeest properties to
 forgyue and be mercifull, for
 throughe mercy and forgyue-
 nes thou dost most declare thy
 almyghtynes. I graunt lord,
 that I haue offended onely a-
 gaynst the, and haue done that
 whiche is euill in thy syghte
 haue mercy therfore on me &
 expresse thy pyttie in me,
 that thou mayst be iustified in
 thy wordes, for thou hast sayd:
 that thou comest not to call the
 ryghtwylle, but synners vnto
 repentaunce. Iustifie me lord
 accordynge to thy wordes: call
 me, receyue me, and gyue me
 grace to do trewe workes of re-
 pentaunce. For this cause wast
 thou crucified, dead and bury-
 ed. Thou saydest also. Johan i
 the thyrde chapitre. whan I
 am lyfted vp fro of the earth
 I wyll drawe al vnto my selfe
 byrefic thy wordes, drawe me
 after the, let vs runne together
 in the swetnesse of thyne opnt-
 mentes. Besydes that thou
 saydest: Mat. xi. Come vnto me

all ye that labour and are lad-
 & I wyll ease you. Lo I com
 vnto the laden with synnes, la-
 bouringe daye and nyght in the
 sorowe of myne herte, refresh
 & ease me lord that thou may
 be iustified and proued trewe
 in thy wordes: and mayst oue-
 come whan thou arte iudged
 for there are many that saye
 he shall haue no socoure of his
 god. God hath forsaken hym.
 Overcome lord these persones
 whan thou art thus iudged of
 them, and forsake me not at
 any tyme. Gyue me thy mercy
 and hellesome socour, and than
 are they vanquished.
¶ They say that thou wylt
 haue no mercy on me and that
 thou wylt cast me cleue out of
 thy fauour & no more receyue
 me. Thus art thou iudged of
 men, and thus do men speake
 of the, and these are they: de-
 terminacions, but thou which
 art meke and mercifull haue
 mercy on me & overcome they
 iudgements, shewe thy mercy
 on me and let thy godly pytie
 be praysed in me. Make me a
 vessel of thy mercy, that thou
 mayst be iustified in thy wor-
 des, and haue the victory whan
 men do iudge the, for men do
 iudge the to be fyerce and in-
 flexible. Overcome they: iud-
 gement with mekenes & bene-
 uolence, so that men may lerne
 to haue compassyō on synners
 and that malefactours may

be enflamed vnto repentaunce
 sayng in me thy pytie & mercy.
Uo I was fashyoned in wyck-
 kednes and my mother concep-
 ued me poluted with synne.
Beholdenot lord the gre-
 uousnes of my synnes, cōsider
 not the multytude, but loke
 mercifully on me whiche am
 thy creature. Remēbre that I
 am dust, and that all fleſhe is
 as wethered hey, for lo I am
 fashyoned in wyckednes and
 in synne hath my mother con-
 cepted me. My naturall mo-
 ther (I say) hath conceived me
 of concupiscence, and in her am
 I polluted with original syn-
 ne: what is original synne, but the
 lacke of originall iustice, and
 of the ryghte & pure innocency
 which man had at his creatiō,
 therfore a man conceived and
 borne in such synne is hole cro-
 ked & out of frame. The fleſhe
 coueteth agaynſte the ſpīte.
 Reason in slender, the wyl is
 weake, man is freyle and lyche
 banite, his ſences deceyue him
 his ymaginacion fayleth hym
 his ygnorance leadeth hym out
 of the ryght way, and he hath
 infinite impedimentes whiche
 plucke hym frō goodnes, and
 dyue him into euyl. Therfore
 originall synne is the rote of
 all synnes, and the nūſe of al
 wyckednes: for all be it that in
 euery man of theyr owne na-
 ture it is but one synne, yet in
 power it is all synnes. Thou

sayst therfore lord what I am
 and of whence I am, for in ori-
 ginal synne (whiche cōteyneth
 all synnes and iniquities in it)
 am I fashyoned, and in it hath
 my mother cōcepted me, syth
 than I am hole in synnes, and
 enuyronnethe with ſnares
 on euery syde, howe shall I
 eſcape? for what I wold that
 do I not, but the euill that I
 wolde not that do I. For I
 fynde another lawe in my mē-
 bres, rebellynge agaynſte the
 lawe of my mynde, and ſub-
 durnge me vnto the lawe of
 synne and deathe. Therfore
 the more frayle and entangled
 thy godly beneuolēce ſeyth me
 ſo moch the more let it lyft vp
 and comfozte me, who wolde
 not pytie one that is ſyke? who
 wolde not haue cōpaſſyon on
 hym that is dyſeaſed? Come
 come ſwete Samaritane and
 take vp the woundes and halfe
 deade cure my woundes, poure
 in wyne and oyle, ſet me vpon
 thy beaſte, brynge me vnto the
 hoſtry, commyte me vnto the
 hoſte, take thou out two pence
 and ſay vnto hym, what ſo es
 uer thou ſpendeſt aboute this
 whan I come agayne I wyll
 recompence the.

Uo thou haſte loued trueth,
 the vnknewen & ſecrete thyn-
 ges of thy wyſdome, haſt thou
 vttered vnto me.

Come moſte ſwete Sama-
 ritane, for beholde thou haſte

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loued trueth, the trueth (I say) of thy promyses whiche thou haste made vnto mankynde, thenne haste thou truely loued: for thou haste made and kepte them, soo that thy loue is no thyng els but euen to do good for in thy selfe thou art inuari- able & immutable, thou vlesse not now to loue and anone not to loue (as me do) neyther doth thy loue so come and go. But thou arte suche a louer as doth neuer chaunge, for thy loue is very god. Thy loue therfore wherwith thou louest a creatur is to do it good, & whome thou moste louest, to them arte thou mooste beneficiall. Therfore what meanest that thou louest trueth but that of thy gracious mercy thou makest vs promyses and fulfyllest them for thy trut- hes sake. Thou dyddest pro- myse vnto Abraham a sone whā he was aged, thou fulfylledest thy promyse in olde & bareyne Sara, because thou louedest trueth. Thou promysedest vn- to the chyldre of Israel a land that flowed with mylke and hony, & at the last dydest gyue it them, for thy trutthes sake.

Thou madest a promyse to Dauid sayenge: I shall set vp thy seate regal one of the frute of thy body: & it came euen to passe, because thou woldest be founde trewe. Therfore are other innumerable promyses in which thou hast euer ben sayth

ful because thou louest trueth. Thou hast promysed to synners whiche wyll come vnto the, for gyuenes and fauour, and thou hast neuer defrauded man for thou haste loued trueth. That vnto thy sone. Luke. xv that toke his journey in to a farre coultre & wasted all his goodes with ryottous luyng, whan he came to hym selfe, he retour- ned vnto the sayenge: father I haue synned against heuen and before the, now am I not wor- thy to be called thy sone. make me as one of thy hyred scruaun- tes. whan he was yet a greate way of, thou sawest hym & had- dest cōpassyō on hym, & rankest vnto hym, fallyng vpō his neck & kyssyng hym thou broughtest forth the best garmēt, & puttest a ryng on his fynger & shooes on his fete, thou kylledest the fatted calfe and madest all the house mery sayeng: let vs eat & be mery, for this my sone was deade and is alpyue agayne, he was loste and is nowe founde.

Whi dydest thou al this lord god: surely because thou louest trueth. Loue therfore (o fa- ther of mercies) this trueth in me, whiche retourne vnto the from a farre coultre, runne to- wardes me & gyue me a kyss of thy mouthe, gyue me those chese garmētes. drawe me into thy house. kyl the fatted calfe that all which trust in the maye reioyce in me, and let vs eate &

gether in spirytuall feastes.
Oh lord wylt thou exclude me
alone and wylt thou not kepe
this trueth vnto me: yf thou
shuldest loke narrowly on oure
wyckednes Oh lord: Lord
who myghte abyde the: But
lord thou wylt not be so strait
vnto vs, for thou louest trueth
ye and that with a feruent and
incomprehensyble loue.

¶ Whiche is the trueth that
thou so louest: is it not thy son
that thou so louest: is it not thy
sonne that sayde. Iohn. xiii. I
am the waye, trueth, and lyfe:
he is the very trueth of whom
all trueth is named in heauen &
earth, this it is that thou hast
loued and in it onely hast thou
depyted for thou dyddest fynde
it pure & without spotte, and
woldest that it shulde dye for
synners. Kepe therefore (Oh
god) this truth, beholde I am
a great synner in whome thou
mayste kepe it, to whome thou
mayste forgyue many synnes,
whome thou mayste purifie in
the bloude of thy Chyste, and
whome thou mayste redeme
throughe his passyon, why (oh
lord) hast thou gyuen me this
knowledge of thy sonne, and
this fayth of hym: because I
shulde se my redemption & not
to attayne it that I myghte by
that meanes be the more vexed
with sorowe: God forbyd. But
rather that I maye perceyue
the remysse of my synnes pur

chased by Chyistes blode, and
so by his grace may obtayne it
Purge me therefore and redeme
me O lord (for thou hast vtter-
redd vnto me the vnknewen and
secrete poyntes of thy wys-
dome) that this knowlege may
helpe me and byngge me vnto
helthe/ for truely the Philoso-
phers neuer knewe these thyn-
ges, they were vnknewen vn-
to them, ye and vtterly hyd fro
them. And no man knewe these
thynges, excepte a fewe whom
thou louedest entyrellye, before
thy sonnes incarnation.

¶ The most curious serchers
of the world (I meane the wy-
se men of this world) lyfted vp
theyr eyes aboue heauē and yet
could not fynde this thy wys-
dome, for thou hast hyd these
thynges fro the wyse and pru-
dent and hast opened them vn-
to babes, that is, to humble
fyschers and thy holy Prophe-
tes whiche also haue vttered
them vnto vs. And so hast thou
vttered the vnknewen and se-
crete thynges of thy wysdome
and of thy scriptures vnto me
why do I knowe the in bayne,
I knowe them surely in bayne
yf they profite me not vnto my
helthe and saluacyon. For the
Philosophers whā they knew
god by his incruelous creatur-
es they glorified hym not as
god neyther were thankfull;
but were full of vanities in
theyr ymaginacions and theyr

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folysche hertes were blynded. whan they counted them selues wyse, they became fooles. wylte thou suffre me lord to be of thy nūbre? God forbyd. For thou art euen mercy it selfe whiche dothe neuer vterly forsake any man. Fauour therfore lord / fauoure and spare thy seruaunt and commaunde hym to be of the nūbre of thy babes / that the vnknewen secretes of thy wysdome whiche thou hast opened to hym, maye leade hym vnto the fountayne of wysdome whiche is an hye thou mayst be praysed in the work of thy mercy, which thou dost exercise towards thy seruaunt (lord) whiche neuer forsaketh them that truste in the. Sprynkle me lord with yslope and soo shall I be clene, thou shalt washe me and than shall I be wyther than snowe.

Because lord that thou hast loued the trueth and hast opened vnto me the vnknewen secretes of thy wysdome / I am well comforted and I truste that thou wylt not cast me out of thy fauour, but thou wylte sprynkle me with yslope and so shall I be clensed. Yslope is a lowe herbe, it is hote and of a good fauour which signifieth nothyng elles, but thy onely sonne our Lord Iesu Chyste whiche humbled hym selfe vnto deathe: euen vnto the deathe of the crosse. whiche with the

hete of his seruēt charite loued vs & washed vs from our synnes in his bloude. whiche with the redolent sauour of his beneuolent & ryghtuousnes replenished the hole worlde. Therefore with this yslope shalt thou sprynkle me, whan thou doest poure vpo me the vertu of his precious blode: whan Chyste through fayth shal dwell in me whan throughe loue I am ioyned with hym, whan I shall cōterfayte his humilitie & passyō, than shall I be clensed from all myne vncleennes. Than shalt thou washe me with mine own teares which flowe out of the loue of Chyste, thā shall I sygh vntyll I be wery / I shall water my bedde eue y nyght with my teares so that it shall swymme in them, and than shalt thou washe me and I shal be wyther than snowe.

Snowe is whyte & colde, but lord yf thou sprynkle me with yslope, I shall be more whyter than snowe, for I shalbe throughe endued with thy splendēt lyght which passeth all bodely wytnesse. And whan I am enflamed with the lyght I shall forsake all my carnall cōcupiscence, colde vnto worldly thynges & enflamed vnto heuonly.

Unto my hearyng shalt thou gyue ioye and gladnes and my brused bones shalbe refreshed.

¶ Than lord shal I praye vnto the, erly (that is in the begyn

hynge of thy lyghte) shalt thou
here my voyce & I shall hear
what the lord god shall speake
in me, for he shall speake peace
for his people, and shall gyue
me peace, Forde thou shalt gy
ue me peace for I have trusted
in the/ unto me hearynge shalt
thou gyue ioye & gladnes, whā
I shall hear that comfortable
wordes that Mary herde. And
what herde Mary (I speake of
that Mary whiche late at the
fete of Iesus. Math. 26. what
herde she? Thy fayth hath sa
ued the, go thy wayes in peace
Let me also hear that the these
harder: this daye shalt thou be
with me in paradise, than shall
I haue ioy for the remission of
my synnes, and gladnes for thy
bounteous and lyberall promy
ses/ shall I not reioyce and be
gladde whan thou shalt gyue
me twofolde, for all my synnes
than shall I begynne to taste
howe swete the lord is, than
shall Ierne to be conuersant
in heuently thynges, & shall say
with the prophete: howe greate
& capious is the swetnes lorde,
whiche thou hast layde vp for
them that feare the. Than shall
I reioyce and be glad, and my
brused bones shall be refreshed.
What are the bones which su
stayne the fleshe but the pow
ers of oure soule and reason,
that bere vp the frayelte of our
fleshe that he runne not hea
longe into all vices/ that a man

fall not hole into vanite and so
consume awaye? These bones
I saye are sore brused, for the
reason is very weake, and the
wyl is prone and redy to all
myschiefe, for euen now the
fleshe obeyeth not reason, but
reason muste obey the fleshe, so
that I can not resyste vyce, for
my bones are brused And why
are they brused? for they haue
forsaken the, the fountayne of
lyuynge water, & haue dygged
for them selues cesterne full
of chynnes which can holde on
waters, for they are not fylled
with thy grace without which
no man can lyue well, for with
out the we can do nothyng.
They trusted in theyr owne
power which is no power, and
therfore decayed they in theyr
owne folyshenesse. Therfore
let thy power come (oh lorde)
and than shall these broken bo
nes be refreshed, let thy grace
come and that faythe whiche
worketh through loue. Let thy
powers and gyftes assyste me
and than my brused bones shall
be refreshed, for my reason shall
be mercy, my memory glad and
my wyl full of ioye. And thus
shall they all reioyce, for aboue
theyr owne naturall strengthe,
whan they go about any good
woike they shall procede and
prosper well, neyther shall they
leue it vnperfyte but through
thy helpe shall they brynge it to
good passe and effecte.

¶.iii.

An exposition

Turne thy face from my synnes, and wype awaye all my wyckednes.

Why lokest thou lordes vpon my synnes? why numbrest thou them? why consyderest thou them so diligently? doest thou not knowe that manne is euen as a floure of the felde. Why doste not thou rather loke in the face of thy Christe. Alas wretche that I am. Why seest thou the angry agaynst me? I graunt I haue synned, howe be it for thy gentylnes haue mercy on me. Turne thy face from me my synnes. Thy face is nothyng but thy knowledge, turne awaye therfore thy knowledge from my synnes. I meane not that knowledge wherewith thou seest and perceueste all thynges, but that wherby thou approuest and disallowest all thynges, wherby thou allowest the workes of the ryghtwysse, and condemnest the reprobable synnes of the wicked, know not my synnes on that maner, that thou woldeste impute the vnto me & lay the to my charge. But rather turne awaye thy face from my synnes, that through thy mercy they maye be quenched, loke lordes on the creature whom thou hast wrought, loke vpon thyn owne ymage, for I poore wretche haue put vpon me the ymage of the deuell (that is synne) turne awaye thy face fro the ymage

of the dyuell, and be not angry with me, and beholde thyn owne ymage that thou mayest haue mercy on me.

Mercyfull lordes, remeber that thou lokest vpon zachar. whiche dyd clymme vp in to a wyldc fygge tre to se the. Luk. xix. And thou entrest into his house whiche thou woldest neuer haue done yf thou haddest looked on the ymage of the dyuell whiche he hadde put on hym, but bycause thou sawest thyn owne ymage on hym thou haddest compassion on hym, & heledest hym. He promysed to gyue the halfe of his goodes to the poore, and yf he had falsly deceyued any man to restore it foure folde, and he obtayned mercy and helthe. And I beseeche my selfe euen hole vnto the nothyng reserved. And promyse to serue the for ever, with a pure herte and wyll full fyll my pmyse al dayes of my lyfe, therfore than lordes doste thou not loke in thyn ymage in me also? why dost thou yet consyder my synnes? Turne I beseeche the thy face from my synnes and wype awaye all my wyckednesse, wype awaye all I praye the that none remayne. For it is wytted he that kepeth the hole lawe and offendeth in one poynte is gylty in the hole that is to saye, hath deserued dampnacion, whiche is the payne of all synnes that leade

unto deathe Put out therfore
all my wychednesse, that none
offende the, which shuld byng
me to condemnation.

A pure herte create in me (oh
god) and an vpryghte spryite
make a newe within me.

¶ For my herte hath forsake
me and goeth a strape vtterly
forgettynge his owne helthe:
it is wandrede in to straunge
countreies & ensupth vanities,
and his eyes are in the vtter-
moste costes of the worlde. I
called it agayne, but it answe-
red me not. It is goone/losse, &
solde vnder synne. what nowe
lord: what shall I say: A pure
herte create in me god an humble
herte, a curteous herte. a pea-
cible herte, a gentle herte a de-
uoute herte, suche an herte as
wyl neyther do an other man
hurte, neyther yet auenge hym
selfe whan he is offended, but
rather do good agaynst euyll,
and such an herte as wyl loue
the aboue all thyng, whiche
wyl speake of the, and thanke
the whiche wyl delyte in hym-
nes and spirituall songes, and
be hole conuersaunt in heuenly
thynges. Create this herte in
me (oh god) create it of nothing
that it may be of suche effeca-
cite throughe grace, as nature
is neuer able to make it. This
grace cometh onely from the in-
to the soule throughe thy crea-
tyon, it is the beautie of a pure
herte, it draweth vnto hym all

vertue and expelleth all vyce,
therfore create in me Oh god
a pure herte through thy grace
and make a newe an vpryghte
spryite in my bowels.

¶ For thy spirite shall leade
me into a ryght waye, whiche
shall purge me from all erthy
affectes, and shall lyfte me vp
vnto heuenly thynges. The lo-
uer & the thyng that is loued
are both of one nature. He that
loueth bodely thynges is world-
ly, but he that loueth spirituall
thynges is spirituall. Gue me
a spirite that maye loue the, &
worshyp the, the moste hie spi-
rite, for god is a spirite & they
whiche worshyppe hym, moste
worshyp hym in the spirite and
verite. Gue me therfore an
vpryghte spryite not selynge
his owne spirites profyte and
gloire, but the wyl and gloire
of god, renewe an vpryght spi-
rite within me, renewe it, for
my synnes haue quenched the
fyre that thou gauest me. Gue
me nowe a newe spirite that it
maye redresse that thyng whi-
che is inueterate, my soule is
also a spirite and so made of
the, that of hyr self she is ryght
for of her owne nature she lo-
ueth the aboue hir selfe and de-
syreth all thynges for thy glo-
rie/so that her owne naturall
loue is ryght, for it cometh of
the, but of hir owne frowarde
wyl it is inueterate & polluted
causynge hir naturall loue to

U.iii.

An exposition

decaye. Make newe therfore this spirite & this loue through thy grace that it may walke in the ryght waye accordynge to his nature renewe it, (I saye) that it maye euer enflame me with heuently loue, that it maye euer cause me to sygh vnto the to embrace the cōtynually and neuer to forsake the.

Caste me not awaye from thy face, and thy holy ghoste take not from me.

¶ Beholde lord I stande before thy face that I maye fynd mercy I stande before thy benygne goodnes lokyng for thy fauourable aunswere, cast me not confused frome thy face? Who came euer lord vnto the and went awaye cōfused? who euer desyred thy fauour, and went without it. Surely thou passeste in thyne aboundaunt pitie bothe the deseruynges & also the desyres of them that praye vnto the, for thou gyeest more than men can desyre y^e or vnderstande whan they haue it. It was neuer herd that thou dydest caste awaye frō thy face any man that euer came vnto the. Shal I oh lord be the first that shalbe caste awaye frome thy face & bitterly confounded? Wylt thou begynne at me to confounde them that come vnto the? Wylt thou neuermore haue mercy and compassion? god forbide. The woman of Canane folowed the, she cryed

and made piteous noyse, she moued the disciples vnto cōpassion, and thou heldest thy peace. She continued knockynge she worshipped the & sayde: Lorde helpe me, neyther yet woldest thou aunswere. Thy disciples entreated for her sayenge: Let her go for she cryeth after vs. But what was thyne answer lord I praye the, what dydest thou answer: for sothe that she dyd wepe in bayne and laboured for nought for thou saydest that thou wast not sent but vnto the shepe that were perished of the house of Israel. What shulde this woman do whan she herde these wordes? verely euen dispayre as cōcernynge the grace that she requyred: and yet dispayred she not but trustynge in thy mercy prayed yet agayne sayeng: Lorde helpe me vnto whose importunite (Lorde) thou answeredest, it is not good too take the chyldernes breade & caste it to houndes as though thou shouldest haue gyuen her a full answer & sayde departe frō me, you Cananites are dogges, ye are ydolaters, the precyouse gyftes of heuently fauour pertayne not vnto you, I ought not to take the awaye frō the Jewes which worshyp the trewe and lyuyng god, and to gyue them to suche dogges as ye are which worshyp ydols and dyuels. What shalte thou nowe do thou woman of Ca-

many: that mayste now be ashamed and gette the awaye, for the lord is angry not with the alone, but also thy hole nation. Oh lord god, who wold not haue ben confounded and haue pyked hym awaye at these thy wordes: who wolde not haue mombled and grudged agaynste the? who wolde not haue suged the to be cruel. And yet dyd this woman contynue styll in prayer. She caste not awaye her confidence, she toke not these harde wordes heuely, she was not angry but she humbled her selfe the more, & abode styll in peticion & sayde: with good fraunce: It is truth lord that thou sayest, but I are no bread, I are not the fauour that the chyldren shuld haue. I am a lytle whelpe and desyre the crumes whiche fall fro the chyldrens table. Let them flourish & abounde with myracles & other gracyous fauour, but let not me be destitute of this crume of grace that my doughter may be delyuered from the fendes possession, for the whelpes do eate the crumes whiche fall from theyr maysters tables. Behold what fayth what trust and what humilite was in this woman, therfore be thou not displeased with her importunate instance, but reioysynge in her excellent constancy bydeste saye: O woman great is thy fayth, be it vnto the as thou

wylte. why are these thynges wyrtten lord god: that we may lerne to truste in the. that we maye humbly and deuoutly continue in prayer, for thus wylt gyue it yf men be greedy. But the kyngdome of heuen suffereth violence, and they that make violence vnto it catche it for what thynges so euer are wyrtten are wyrtten for our lernynge, that throughe patience and comfote of the scriptures we maye haue hope.

Caste me not therfore lord from thy face, whiche stande wepyng and waylyng daye and nyght before thy face, not that thou shuldest delyuer me from the bodely oppression of dyuels but that thou wylt delyuer my soule from his spiritual power and dominion. Let me not be shamed, o swete iesu, for in the onely haue I trusted I haue no helthe nor comfote but in the O lord: for all haue forsake me, euen my bretheren and chyldren haue caste me of, & myne owne bowels abhorre me I haue none other helper, but onely the. Cast me not therfore awaye from thy face, and take not thy holy spirite from me. There is no man whiche can saye that Iesus is the lord, but by the holy ghoste, therfore yf I calle vpon the lord Iesu, that do I in the holy ghost. Yf I be sorry for my synnes which are passed yf I are forgyuenes

U. v.

An exposition

this do I beseech by the holie
ghost. Therfore I beseeche the
take thou not fro me thy holy
ghoste, but that it may be with
me, and labour with me, for
we wote not what to desyre as
we ought to do. But the spi-
rite helpeth our infirmities &
maketh intercessyon for vs,
that is, maketh vs to pray with
such sorrowfull groynnges as
cā not be exprested with tongue
therfore take not awaye this
thy holy spirit fro me, that
he maye teache me to pray, and
helpe me in my labour, & maye
cause me to continue in pray-
ers & teares, that at the length
I maye fynde fauoure before
thy face, and may serue the all
the dayes of my lyfe.

Make me agayne to reioyce in
thy sauyng helthe & strengthe
me with a principall spirite.

¶ It is a great thyng that I
desyre o lord, howe be it syth
thou arte god a greate lord, &
kyng ouer all goddes, he dothe
the iniurie which asketh small
thynges of the. All transitorye
and corruptible thynges are
but small in thy syghte: but spi-
rituall and euerlastyng thyng-
es are greates and precious.
Take awaye the spirite & soule
from the body & what remaineth
but most vile donge, dust
and vayne shadowe: therfore
euen so much dyfference there
is betwene that body and his
shadowe, so maye I conclude

that he whiche asketh bodely
thynges asketh but vayne tray-
fles but he that despyeth spiri-
tual thynges doth surely desyre
great thynges, but specially he
that despyeth sauyng helthe.
what is thy sauyng helthe but
Jesus thy sone, which is very
god and euerlastyng lyfe, why
shall I not thā aske of the this
thy sauiour, syth thou arte a
myghty and moste lyberall fa-
ther, whiche gauest hym vnto
the death of the crosse for me.
Now syth thou hast so offered
hym for me, why shoulde I be
shamed to aske hym of the? It
is a great & noble present, nei-
ther am I worthy to haue such
a gyfte, how be it, it becometh
thy worthy lyberalitie to gyue
such noble gyftes, for this ther-
fore thyne ineffable gentleness
I dare presume to come bodely
vnto the and to desyre thy sa-
uyng helthe in whom I myght
fully reioyce.

¶ For yf of his carnall father
any sone aske, syth he wyl he rea-
che hym a serpent: and yf he
aske an egge, wyl he gyue him
a scorpion: or yf he aske bread
wyl he giue hym a stone: Now
yf carnall fathers beynge euyl
and synners, wyl gyue vnto
theyr chyldren good gyftes,
whiche they haue receyued of
the: how moch more thou heuē-
ly father which of thyne owne
substance art good, and wylt
gyue a good spirite: is the that

desyre it of the? Beholde thy
sone whiche is returned from
a farre cōtrei forswynge and
repentyng asketh of the, that
fyrthe of fayth, for as the fysh
lyeth secreete vnder the water,
euen so is fayth of suche thyn-
ges as are nat sene, he asketh
I say a true fayth that he may
reioyce in the sayunge helthe:
wylt thou reache hym a serpēt
wylt thou gyue hym the venom
of vnfaythfulnesse whiche pro-
cedeth from the olde and cro-
ked serpēt the dyuel? I desyre
of the O lord the egge of hope
that euen as out of an egge we
hope for a cheken, so throughe
hope that thou wylt graūt me
to come vnto the syght of thy
sayunge helthe, that out of my
hope maye come this holtsome
syght, as the chyckē dothe out
of the egge. I desyre the egge
of hope that my soule throughe
hope may be sustayned in this
vale of tere, and may reioyce
in thy sayung helth: wylt thou
gyue me the scorpion of de-
speracyon: that as a scorpion
hath poyson in the ende of her
tayle, so I in the laste ende of
my lyfe shuld reserue synne, de-
syringe my selfe and takynge
my pleasure with the intyscēmē-
tes of this worlde, which seme
beautyfull & flaterynge, euen
as a scorpion doth in the face?
I desyre of the also (o lord) the
breade of Christes charite by
the which he doth cōmunicate

hym selfe (euen as bread) vnto
all mē that I may euer reioyce
in thy sayung helth. wylt thou
gyue me a stone, that is to saye
hardnes of hert? God forbyde.
why shall I than mystruste for
to desyre, and obtayne greates
thynges of the o lord, seyng
thou sturrest me vp & byddeste
me aske & knocke, euen tyll I
seme importunate? And what
thyng can I aske whiche thou
shalte be better cōtent with all
o: els that shulde be more hol-
some for me thanne that thou
shuldeste make me reioyce in
thy sonne our sayunge helthe?
Howe haue I tasted howe
swete the lord is how easie &
pleasaut his burthen is. I re-
member what peace & tranqui-
lite of mynde I was in, whan
I loyed in god, and reioyced
in Christ my lord and sayoure
therfore am I now in more so-
rowe, for I knowe what good-
nesse and cōmodite I haue lost
therfore wyl I crye more im-
portunately. Make me agayne
to reioyce in thy sayung helth,
restore me agayne the thyng
whiche my synnes haue loste.
Restore me that which throughe
my faute is perished in me.
Restore me (I beseeche the for
his sake that euer is on thy
ryght hande and maketh inter-
cessyon for vs) gracious fa-
uour, that I maye pceyue that
throughe hym thou arte pacy-
fyed towardes me that it may

An exposition

Be a seale vpon my herte, and
 that I maye saye with the apo-
 stle Paule. Galathas. ii. I am
 crucified with Christe, I lyue
 herely, yet nowe not I, but
 Christe lyueth in me. But by-
 cause my fragilitye is greatte,
 strengthe me with a principall
 spirite that no troubles or af-
 flictions may seperate me fro
 Christ, that no feare may cause
 me to denye the, and that no
 paynes maye make me clyde
 from the. My strengthe is not
 sufficient to resyste and fyghte
 with that olde serpent and to
 puruaye agaynste hym. Peter
 hath taughte me how greates
 our infirmitye is, he sawe the
 with his bodely eyes (Lorde
 Jesu) and was most familiar
 conuersant with the he tasted
 of thy glory in the mountayne,
 whan thou wast transfigured
 he harde the fathers voyce: he
 sawe thy manyfolde & woun-
 derous workes, ye & throughe
 thy power dyd hym selfe ma-
 ny myracles. He walked on
 his fete vpon the waters, and
 herde dayely thy myghty and
 swete wordes: he thought hym
 selfe moste feruent and hote in
 the fayth, and sayde that he
 was redy to go with the bothe
 into prison & vnto very death,
 And whan thou toldeste hym
 that he shulde denye the, he be-
 leued the not: he trusted in his
 owne strengthe, and trusteth
 more vnto hym selfe being but

a man, than vnto the beyng
 very god. But whan the hand-
 mayden sayd vnto hym: Thou
 arte of the same compaignye, he
 was afrayde by and by, and
 denyed it. There cam an other
 mayde and sayd: Surely thou
 art of the same flocke. And he
 denyed the agayne.

He could not stande before
 women, howe shulde he than
 haue stande before kynges and
 tyrauntes? And whan he was
 yet ones more enquyred of the
 bystanders, and was accused
 to be one of his discyples, he
 beganne to curse and to sweare
 that he knewe the not, what
 thynke you he sayde I suppose
 that he sware by god & by the
 lawe of Moyses that he knewe
 the not, addyng suchewordes.
 Thynke you that I am the dis-
 cypyle of this Samaritane whiche
 deceyueth the people which
 is inspired with the dyuel, and
 destroyeth our lawe? I am the
 discypyle of Moyses, & knowe
 not fro whence this felowe is.
 Blessed be God that they cea-
 sed enquyringe any further,
 for els wold he neuer haue cea-
 sed denyeng the, so that a thou-
 sande interrogacyons wolde
 haue made a thousande flatne-
 gacyons: yet a thousande curs-
 es & periures, yet were these
 interrogacyons but wordes.
 What wolde he haue done (I
 praye the) yf they had scourged
 hym and buffetted hym wel-

Truely he wolde haue soughte
 & proued all meanes, denyng
 forswerynge, cursyng & blas-
 phemyng vntyll that he had
 escaped theyr hādes. But thou
 most meke lord lokest backe
 vpon hym and by & by he know-
 leged his offence. Neyther yet
 durst he leape into the myddes
 of them and confesse the to be
 the sonne of God, for he was
 not yet strengthened with power
 from aboue, so that withoute
 doubte he wolde haue denyed
 the agayne yf he had sene any
 seoperdye at hande / therfore
 as it was mooste mete for hym,
 he wente forth and wepte byt-
 terly. But thou after thy resur-
 rection apperedeste vnto hym,
 and comfortedest hym, and yet
 had he hym self for feare of the
 Jewes. He sawe the so glory-
 ously ascendyng vnto heuen, &
 was strengthened by the syghte &
 conforthe of angels, & yet durste
 he not go abode, for he hadde
 learned by experyence to know
 his owne fragilitie & had pro-
 ued his weakenes. Therefore
 dyd he tarye and wayte for the
 holy ghost which was promy-
 sed. whanne he was come and
 had fylled Peters herte with
 grace, than stepte he forth: thā
 beganne he to speake, and thā
 with greate power and sygnes
 bare he wytnes of thy resurrec-
 tyon. Than feared he neyther
 the hye prestes neyther yet kyn-
 ges, but reioysed in tribulaciōs

and receyued the crosse with
 all myrth and gladnes. There-
 fore strengthe me lord with a
 princypall spirite, that I maye
 contynually reioyce in thy sa-
 uing helthe, or elles can I not
 beare so many assautes against
 me. The fleshe coueteth contra-
 ry to the spirite. The worlde
 assaileth me on euery syde, the
 dyuel slepeth not. Gyue me the
 strenght of thy spirite that there
 maye fall by my syde, a thousand
 & ten thousand by my ryghte
 hande that I maye be a sure &
 stronge wytnes of thy faythe,
 for yf Peter whom thou endue-
 dest with so many fauourable
 gyftes dyd fall so wretchedly,
 what shulde I do lord whiche
 haue neyther sene thy naturall
 presence: neyther haue tasted
 of thy glory in the mountayne
 neyther haue sene thy gracious
 myracles: ye and haue scarcely
 perceyued thy maruelous wor-
 kes and haue neuer harde thy
 voyce, but haue ben euer sub-
 dued vnder synne. Therefore
 strengthe me with a princypall
 spirite that I maye perseuer in
 thy seruyce and gyue my lyfe
 for thy sake.

I wyll instructe the wycked
 that they may know thy way-
 es: and the vngodly shalbe con-
 uerted vnto the.

Ascribe not this lord vnto
 presumpcyon yf I go aboute
 to teach the vngodly thy wayes
 for I desyre not to teach as I

An exposition

now am wycked, vngodly and vnder the bondes of synne, but yf thou make me agayne to reioyce in thy sauynge helthe: yf thou strengthe me with a principall spirite and yf also thou set me fre, than shall I teache the vngodly thy wayes. Neyther also is this hard vnto the whiche of very stones canste rayse vp chyldren vnto Abraham. Neyther can my synnes be impedimēt vnto the yf thou wilt do this, but rather where synne is so aboundaunt, there aboundeth grace. Paule yette bryethpage out threathenynges and slaughter agaynste the discyples of the lord receyued cōmyssyons that yf he found any whether they were men or women, whiche folowed the and professed thy fayth, he shulde bryng them prisoners to Hierusalem. And forthe was he goynge lyke a made barebryne and as a rauenyng wolfe for to straye abrode, rauyn the and kylle thy shepe. But whyles he was yet in his iourney, even in the heate of his persecution, & in actuall doyng of his synne whyles he was persecutyng the and wolde haue slayne thy chosen / haupng no maner of preparatyue vnto grace, neyther yet knowlege of his synne whan with herte and will he was thyne aduersarye, blasphemed and cursed the. Beholde the voyce of thy merciable pr-

tie vnto hym sayenge: Saul Saul why persecutest thou me? By the whiche voyce he was immediately bothe layed alonge and rayled vp: he was layde alonge and ouerthrowen as cōcernyng his body, but he was rayled vp with the mynd, thou rayledest hym vp that was in the slepe of darke ignoraunce and pouredest in thy glorious lyght in those eyes which were oppressed with this blynd slepe thou shewedest hym thy sauourable face & endued hym with thy graciousmercy. Than was he rayled as it had bene from death, he opened his eyes, he sawe the and sayde lord what wilt thou that I do? and after dyddest thou sende a shepe to this wolfe, for thou commaundest Ananias to go vnto hym. And than was he baptised and anon was he replenished with the holy ghoſte, and was made a chosen vessel to beare thy name before kynges, nacyons and the chyldren of Israel. And without delaye, he entred into the synagoges and preached thy name stoutly, affermyng that thou arte Chryste. He dysputed, preuayled and cōfounded the Jewes. Beholde Lorde even strenght of a persecutour, thou madest hym a preacher and suche a preacher that laboured more thā all the other apostles. O howe great is thy power yt thou wylt of a wy-

ked man make a ryghtwysse, or
of a persecutoure a preacher,
who shal forbyde the: who shal
resyste the: who may say vnto
the why doest thou so: All thyn
ges that thou woldeste haue
thou made in heuē and in erth,
in the see & in all bottomlesse
depthe. Therefore impute it not
to arrogācy if I coueit through
thy power & not through myne
owne to teache the wycked thy
wayes, for I knowe that I can
offre nothyng whiche can be
so acceptable i thy godly syght
This is the most pleasaunt sa-
crifice, and also for my syn-
ner pite, nowe yf thou chaūge
me into another man, than wyl
I teache the wycked thy wayes
not the wayes of Plato and A-
ristotle not the intricate & sottle
proposicions of mannes wytte
not the instructions of phyloso-
phy, not the paynted wordes
and bayne coloures of the re-
thoricians. Not worldly ma-
ters and polycyes, not vnfrute-
full wayes of vanite, not way-
es that leade men into death.
But thy wayes and thy precep-
tes whiche leade vnto lyfe, ney-
ther wyl I teache them onely
one way, but many wayes, for
many are thy commaundemen-
tes: howe be it all these wayes
do ende in one, that is to saye,
in loue and charite which doth
so combynde the faythfull her-
tes, that they haue one mynde
and one wyll in god. O felles

maye we vnderstande by thy
many wayes, the dyuers ma-
ner of lyuynge, wherein euery
man walketh accordyng to his
vocacyon: Some maryed, some
lyuynge chaste in widowhode,
some virgyns, and so forth,
these walke after dyuers way-
es into theyr heuēly enheri-
taunce, euery man chosynge one
i the which he may best subdue
his rebellious members. Thus
wyl I teache the wycked thy
wayes accordyng to theyr ca-
pacite & condicion. And the vn-
godly shalbe couerted vnto the
for I wyl preach vnto the not
my selfe but Chyſte crucified:
and they shalbe conuerted not
vnto my prayse, but vnto the,
gyuynge the all honour & pray-
se, they shal leue theyr owne
wayes & come vnto thyne, that
they may walke in them and so
cōsequently attayne vnto the.
O deliuer me from blodes (oh
god) the god of my helthe, and
my tongue shal triumphe vpon
thy ryghtwysnes.

I am styfled in much blode,
and from the depthe of it shall
I crye vnto the lord, Lord
harken vnto my voyce. Take
not lord for I ame euen at the
very poynt of death, this blode
that I speake of are my syn-
nes, for as the bodely lyfe con-
sisteth in bloude, euen so is the
lyfe of a synner in his synne:
powre out the bloude, and the
beaste dyeth: powre out the syn

An exposition

knowlegynge it vnto god, and the synner dyeth and is made ryghtwysse. Further am I wrapped in blood: but ouerwhelmed & drowned in bloodes, full streames of bloodes to dryue me into hell. helpe me lord lest I perishe. Oh god which gouernest all thynges, which onely canst deliuer me, in whose hande is the spirite of all lyfe, ryd and purge me from these bloodes. Deliuer me fro bloodes (o god) the auctor of my helthe. God in whome onely consisteth my saluation. Deliuer me lord, as thou deliuerdest Noe from the waters of the floude. Deliuer me as thou deliueredste Noe fro the fyre of Sodome. Deliuer me as thou deliuerdeste the chyldren of Israel fro the depthe of the red see. Deliuer me as thou deliuerdeste Io nas from the bely of the whale. Deliuer me as thou deliuerdeste the thre chyldren from the furnace of burnynge fyr. Deliuer me as thou deliuerdest Peter from the peryll of the see. Deliuer me as thou deliuerdest Paule fro the depthe of the see. Deliuer me as thou haste deliuered infinite synners from the power of death, and from the gates of hell And than shall my tongue tryumphe thy ryghtwysnes, that is, for thy ryghtwysnes, which I shall feele & perceyue in me through thy gracious fauour. For thy

ryghtwysnes (as the apostle sayth Ro. iii.) cometh by the faythe of Iesus Christe vnto all and vpon all them that beleue in hym: than shall my tongue tryumphe in prayse thy ryghtwysnes commendynge thy fauour magnifieng thy pytie, knowlegynge my synnes, that thy mercy may be declared in me, which wolde bouchsaue to iustifie suche a great synner, and that all men may knowe that thou sauest them which truste in the, and deliuerest them from extreme angurthe and aduersyte. Oh Lord our God.

Lord open thou my lippes: and than my mouth shall shewe forth thy prayse.

Thy prayse is a great thing. Oh lord, for it procedeth out of thy fountayne wherof no synner drynketh. It is no glorious prayse that cometh of a synners mouth, deliuer me therfore from blode (oh Lord) that god of my helthe and my tongue shall magnifie thy rightwysnes. And than shalt thou lord open my lippes, and my mouth shall shewe forth thy prayse for thou haste the keye of Dauid which shal opene and no man openeth, and openeth and no man shal close: Therfore open thou my lippes as thou openest the mouthes of infantes and suckelinges, out of whose mouthes thou haste sa-

blyssed thy prayse. These true
ly were thy prophetes, apostles
and other sayntes whiche haue
prayed the with a synge and
pure herte and mouthe and not
the phylosophers & oratours,
whiche haue sayd, we wyl mag
nyfie our tongue, our lippes
be in our owne power, who is
our god? They opened theyr
owne mouthes, and thou ope
nedest them not, neyther yet sta
blyshedest thy prayse oute of
theyr mouthes. Thy infants
lorde prayed the and despyed
the selues. The phylosophers
went about to prayse them sel
ues and magnifie theyr owne
name. Thy suckelynges extol
led thy fame and glorie which
they knewe throughe heuenly
fauoure. The phylosophers
knowynge the onely by natu
rall creatures, coulde neuer
pysely expresse thy renoume.
Thy sayntes magnified the
with theyr herte, mouthe and
good workes. The phyloso
phers onely with wordes and
theyr owne soyle ymaginacions
thy chyldren haue spied thy glo
rye throughout all the worlde.
The phylosophers haue instruct
but a fewe of theyr owne ad
herentes. Thy frendes with
spredynge thy glory haue couer
ted innumerable me fro synne
vnto vertue and vnto true fel
icity. The phylosophers ney
ther knewe true vertues ney
ther yet true felicity. Thy wel

beloued haue preached openly
thy bounteous gentlenes and
merciable fauour, whiche thou
shewedest in thy deare sonne,
vnto all the worlde. But the
phylosophers coulde neuer at
tayne to knowe it. Therfore
out of the mouth of infants
and suckelynges hast thou sta
blyshed thy prayse, for it hath
euer pleased the, to exalte the
humble and byynge lowe the
proude: nowe seynge thou dost
resyst the proude, geue me true
humylite, that thou mayste sta
blyshe thy prayse by my mouth.
Geue me a chyldes herte, for
excepte I turne backe and be
come as a chyld I can not en
ter into the kyngdome of heuē,
make me as one of thy infant
es or suckelynges, that I may
euer hange on the teates of thy
wysdome, for thy teates are
better than wyne, & thy wys
dome better than all ryches, so
that nothyng can be copared
vnto it, for it is to men an infi
nite treasure whiche they that
vse are made partakers of the
frendshipp of god, therefore yf
thou make me a chyld thanne
shalte thou stablyshe thy praise
in my mouthe, for than shalte
thou open my lippes and my
mouthe shall shewe forth the thy
prayse, and shall parfytely de
clare it euen as thou hast pub
lyshed it by the mouth of thyne
infantes and suckelynges.
Yf thou haddest despyed sacri

Ex. l.

Liturg

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An exposition

fyces I had surely offered the
but thou delyghtedest not in
brent sacrifices.

My mouth lord shall shewe
forth thy glorious fame, for
I knowe that this thyng is
moste acceptable to the, sythe
thou sayest by the prophete.
Psal. xlii. the sacrifice of pray
se shall glorifie me, and by that
meanes shall I be entysed to
shewe hym my sayunge helthe,
therfore wyl I offre prayse vnto
the euen the prayse of infau
tes & suchelynges for my syn
nes. And why shall I offer for
my synnes rather prayse, than
sacrifice? for yf thou haddeste
despyred sacrifices I had sure
ly offred them, but thou delygh
test not i brent sacrifices, canst
thou be pacesied with the blode
of calves or gootes? wylt thou
eate the flesh of bulles, or dryn
ke the blode of gootes? Other
dost thou desyre golde whiche
possessyst heauen and earthe?
other wylt thou that I sacry
fyce my body vnto the, whiche
despyrest not the death of a syn
ner, but rather that he were co
uerted & lyue? Neuertheles I
wyl chasten my fleshe in a mea
sure that through thy grace it
may be subdued vnto reason &
obey it, for in this poynte also
yf I passe measure & bryng my
body so lowe that it is apte to
serue my neyghbour and to do
that offyce whiche is apoynted
me of god, it shall be imputed

vnto me for synne. Let youre
seruyng of god be reasonable
sayth the apostle. Rom. xii. And
thou hast sayd also by the pro
phete. I requyre mercy and nat
sacrifice. Osee. vi. Therfore
shall my mouth shewe forth thy
praise, for this oblation dothe
honour the, and shewed vs the
way vnto thy sayunge helthe.
My herte is redy (oh god) my
herte is redy, it is redy through
thy grace to do al thynges whi
che are pleasaut vnto the: this
one thyng haue I foude most
acceptable vnto the, that wyl
I offer vnto the, that shall euer
be in my herte. on that shall my
lyppes euer be harpyng, yf
thou haddest despyred a bodely
sacrifice, I wolde surely haue
gyuen it the, for my herte is re
dy through thy grace to fulfill
thy wyl: but in suche brent sa
crifice hast thou not delyghte,
thou madest the body for the
spyrite therfore sekest thou spi
rituall thynges and not bodely
for thou sayest in a certayne
place: Proverbior. xlii. My
sonne, gyue thyne herte vnto
me, this is the herte that plea
seth the. Let vs offre vnto the
an herte repentyng with so
rowe of our synnes and enfla
med with the loue of heuenly
thynges and than wylt thou de
syre no more, for with suche a
sacrifice wylt thou be content
A sacrifice to god is a broken
spyrite: a contrite & humble herte

thou shalt not despise (oh god)
A broken spirite and not broken
 flesh please the (o lord)
 for the flesh is broken & vexed
 because he hath not the carnal
 thynges that he despyeth, or els
 fealeth in him selfe such thynges
 as he hateth. But the spirite
 is broken and vnquieted
 for his faute, because he hath
 offended agaynste god whome
 he loueth he soroweth that he
 hath synned agaynst his maker
 and redemer, that he hath
 despised his blode, that he hath
 not regarded suche a good and
 louynge father: this broken &
 sorowynge spirite is vnto the
 a sacrifice of moste swete fauour
 whiche notwithstanding hath
 his consecration of moste
 better spyes, euen of the remembrance
 of our synnes, for whyles
 our synnes are gathered together
 into the mortar of the herte,
 and beaten with the pestle of
 compunction, and made into
 powder and watered with teares,
 therof is made an ointment
 and sacrifice moste swete
 with redolent offeringe, thou
 wylt not despise, for thou
 wylt not despise a cōtryte and
 humble hert. Therfore he that
 breaketh his stony herte which
 is made with the moste harde
 stones of synne, that he maye
 therof prepare an ointment
 of repentaunce in aboundaunce
 of teares, not despaynyng of
 the myltitude and of the gre-

uousnes of his synnes, but humble
 offeringe (oh lord) this
 sacrifice vnto the: he shall in
 no wise be despised of the, for
 a broken and humble hert wylle
 thou not despise oh god. Mary
 Magdalene whiche was a notable
 synner made suche an ointment:
 and put it in the lablaster boxe
 of her herte: she feared not to
 entre into the pharisees house,
 she humbled her selfe flatte
 before thy fete, she was not
 ashamed to wepe at thy meletyde,
 she coulde not speake for inward
 sorowe, but her herte melted
 into teares, with the which she
 washed thy fete, she wyped them
 with her here immediately, y^e and
 anoynted them with ointment
 and ceased not to kysse the. Who
 euer sawe such an other thyng
 y^e or who hath euer harde of
 a thyng lyke vnto this? Surely
 her sacrifice pleased the well,
 & was so acceptable that thou
 preferreddest it aboue the
 pharise whiche in his owne
 syghte was rightwylle: for it
 may be gathered of thy wordis
 Lu. vii. that there was so moche
 difference betwene the rightwyl-
 nes of Mary and the pharise,
 as there was difference between
 these: to washe the fete with
 water, and to washe them with
 teares: to kysse one on the face
 & not to cease to kysse the fete:
 to anoynt the heed with oyle, &
 to anoynt the feete, with most

An exposition

precious ointment: ye moche more precelled he than pharise, for he neyther gaue the water, kyffe, nor oyle. O great is thy myght which declareth it. I selfe most chesly in sparyng and ha-
 uynge compassyon. Howe se I well that a contryte and meke herte thou shalt not despyse oh lord. And therfore endeuoure I my selfe to offre such an hert vnto the. Neyther it is ynough that I saye so outwardly, for thou art a god which searchest our hartes and raynes. Accept therfore this my sacrifice: and yf it be vnperfite, amende thou the defeaute whiche onely arte of power that to do: that it may be a bzent sacrifice, all hole enflamed with the heate of thy bounteous charite that it may be acceptable vnto the, or at the leaste that thou despyse it not, for yf thou despyse it not, I knowe well that I shall fynde fauour before the and thou shalt none of thy sayntes other in heauen or earthe dispyse me.

Deale gently of thy fauourable beneuolence with Syon, And let the walles of Hierusalem be buylte agayne.

¶ Because it is written Psal. xlii. vnto the holy man thou shalt be holy, and with the innocent shalt thou deale innocently, with the pure and chaste thou shalt do purely, and with the wycked shalt thou playe ouerwarte: I am very

despyous that all men were sa-
 ued, and that they shoulde come vnto the knowlege of the truth whiche thyng were very neces-
 sarie for them, and also for my profyte, for by theyr prayers, exortations and examples, I myght ryle from this fylthy synne and be prouoked daylye to procede vnto better. I beseeche the therfore Oh lord although I be a sinner, that thou of thy fauourable beneuolence woldest deale gently with Syon that the walles of Hierusalem myght be buylte agayne. Syon is thy churche, for Syon by interpretacyon, signifieth a toowhill, or a place where a man may se farre about hym. And euen so thy churche through the grace of thy holy ghoste be-
 holdeth a face of the glorie of god accordynge to the capacite of this lyfe, and therfore sayd the apostle. ii. Corynth. iii. All we with an vncouered face be holdyng as in a glasse the glorie of the lord, after the same ymage are transformed from glorie to glorie as by the spirite of the lord. Lord god howe small is thy church at this day almoste the hole world is fallen from the, for there are many more myscreantes than chry-
 stens, and yet amonge the chry-
 stens howe many are there whiche forsake worldly thynges, and seke the glorie of the lord, surely ye shall fynde very fewe

In comparyson of them whiche
are adicte to worldly thynges,
whose god is they; balpe and
gloire to they; shame and con-
fusyon. Deale gently lord of
thy fauorable beneuolēce with
Hyon that it may be encreased
bothe in multitude and also in
good lypunge. Beholde from
heuen & deale gently as thou
arte wont to do, that thou wylt
sende amonge vs the fyre of
thy charyte, whiche maye con-
sume all oure synnes. Deale
lorde accordynge to thy fauou-
rable beneuolence and do not
with vs after our deseruynge,
neither pelde thou vs agayne
accordynge to our iniquities,
but order vs accordynge to thy
great mercy. Thou arte lorde
our father & redemer, thou art
our hope & euerlastynge helthe.
Euery man despieth goodnes
of the, yf thou gyue it thē, than
shall they gather it: yf thou o-
pen thy hande al shal be fylled
with plenty, whan thou turnest
awaye thy face, than are they
astonyed whan thou gathereste
in they; breathe than are they
deade and returne into erthe.
And agayn whan thou bzythe-
dest on them, thā are they crea-
ted anewe: and thus renewest
thou the face of the erth. Psal.
Liii. Lorde I praye the what
profyte is there in the dāpna-
cyon of so many thousand mē:
hell is fylled and thy churche
doth dayly decrease. Arise lord

why sleapest thou so longer
Arise and dyffer not vnto the
ende. Deale gently of thy fa-
uorable beneuolēce with Hy-
on, that the walles of Hierusa-
lem may be buylt agayn, what
is Hierusalem (whiche by in-
terpretaciō signifieth the visiō
of peace) but the holy cōgrega-
cyō & cytiz of the blessed which
is our mother. Her walles we-
re decayed whan Lucifer with
his aūgels fell, into whose plas-
ces are the ryghtwylse men re-
ceaued. Deale therfore gently
(Oh lord) with Hyon, that the
nūbre of thy chosen may short-
ly be fulfilled, & that the wals-
les of Hierusalem may be ede-
fied and fynyshed with newe
stones which shall euer prayse
the and endure euerlastyngly.
There shalte thou accepte the
sacrifyce of ryghtwylsnes, ob-
lacyns and bzent offerynges
than shall they laye vpon thyne
altare wanton calues.
¶ Whā thou hast delt gently
of thy fauorable wyl and be-
nevolence with Hyon, thanne
shalte thou accepte the sacrifice
of ryghtwylsnes, for thou shalt
consume it with burnyng: fyre
of thy loue and charite, and so
acceptedest thou the sacrifices
of Moyles and Helyas. And
than accepteste thou the sacry-
fices of ryghtwylsnes, whan
thou fattenest with thy grace
the soules which endeuour thē
selues to lyue ryghtwylly.

A meditation

What profyteth to offre sacryfices vnto the whan thou acceptest them not oh lord: How many sacrifices offre we nowe a dayes whiche are not pleased vnto the but rather abominable: for we offre not the sacryfices of ryghtwysnes, but our owne ceremonies: and therfore are they not accepted, nor regarded of the. where is nowe the glory of the apostles: where is the valyaunt perseueraunce of martyrs, where is the fruyt of preachers: where is that holy symelicitie of them that bled to lyue solitarie: where are nowe the wertues and workes of the christen whiche were in olde tyme: Than shalte thou excepte theyr sacryfices, whan thou shalt decke and garnyshe them with thy grace & vertues.

Also yf thou deale gently with wyon of thy fauourable beneuolence, than shalte thou delyghte in sacryfices of ryght wysenes, for the people shall begynne to lyue well, to kepe thy commaundementes and to deale iustly: so shall thy people be endued with thy benefytes and blessinge. Than shall the oblations of the prestes & of the clergie be acceptable vnto the, for they shall forsake theyr carnall affection and endeavour them selues vnto a more perfyte lyfe, and so shall the oyntement of thy blessinge descende vpon theyr heades.

Than shall the brynte offerynges of the relygyous be pleased vnto the, for they shall cast out all drouly sluggishnes and false confidence and be holy enflamed and made parfite with the burnynge fyre of goddes loue. Than shall the byshoppes and preachers put calues vpon thyne altare, for after they are consummate in al kynde of vertues replenished with the holy spirite they shall not feare to gyue theyr lyues for theyr shepe.

What is thyne altare sweete Iesu, but thy crosse wherupon thou wast offered: what signifieth a wanton calfe, but our body: Therefore, than shall they put calues on thyne altare, whan they shall offre theyr own bodies to the crosse, that is, vnto all afflictions and euen vnto the very death for thy names sake.

Than shall the churche floreye and dilate her costes, than shall thy prayse be noysed from the last ende of the world: than shall ioye and gladnes fulfill the hole world. Than shall thy sayntes reioyce in glorye: shall make myrthe in theyr martyrs waytyng for vs in the lande of the lyuynge. Accomplyshe in me euen nowe lord that thā which I so ofte name that thou mayst haue compassion on me accordynge to thy great mercy, that thou mayst receyue me for a sacryfice of ryghtwysnes for a holy oblation.

upon: for a brynte sacrifice of
good luyng and for a calfe to
be offred on thyne altare or
croste, by the whiche I maye
passe from this vale of mysery
vnto that ioye whiche
thou hast prepared
for them that
loue the.

Amen.

A meditacyō of the
same Jerom vpon the
psalme of In te dñe speraui.
whiche preuentyd by death
he coulde not finishe.



My supnes hath
besyged me,
with a great
& stronge host
he hath en-
closed me, he
hath oppres-
sed my herte

with clamours and ceaseth not
with weapons nyght and days
to fyght agaynst me. My fren-
des be in her tentes and are be-
come myne ennemyes. What
so euer I se, what so euer I
heare brynge the banners of he-
ynesse. the memory of my frē-
des maketh me sad, the recoz-
dyng of my chyldren greueth
me, the cōsyderyng of my cloy-
ster & celle vexeth me, the reuol-
uyng of my studyes maketh me
pensyfe, the thynkyng of my
synnes oppresseth me. For lyke
as to them whiche be spyke of
the axesse all swete thynges

seme bytter, so to me all thynges
be turned into sorowe and
heuynes. Undoubtedly a greate
burden vpon the herte is this
heuynes. The venym of serpen-
tes a deadly pestilēce grudgyth
agaynst god, ceaseth not to blas-
pheme and exhorteth to despe-
racyon. O vnhappy man that
I am, who shal delyuer me frō
her cursed handes? Yf all that
I se and heare folowe her ban-
ners & strongly fyght agaynst
me, who shalbe my protectour?
who shal helpe me? whether
shal I go whether shal I flee?
I wote what I shal do, I wyl
turne me to thynges inuisible
and brynge them agayne vysi-
ble And who shalbe the guyde
of so hygh and terrible an host,
hope whiche is of thynges in-
uisible. hope I saye shal come
agaynst heynesse and bayn-
quyshe her. who can stande a-
gaynst hope. Heare what the
prophete saythe: Thou arte
(Lorde) my hope, thou hast set
thy refuge mooste hyghe, who
shal stande agaynst the Lorde
who can wyne hys tower of
refuge whiche is most hyghe?
wherefore I wyl call her out,
els she wyl come, nor she wyl
not confounde me: lo now she
cometh, she hath brought glad-
nes, she hath taughte me to
fyght and she sayd to me: Crye
cease not. And I sayde what
shal I crye? say of me boldely
and with all thy hole herte.

Ex.iii.

A meditation

In the Lorde I haue trusted
I shall not be confounded for
euer more, and in thy iustyce de
lyuer me.

O the wonderful power of
hope whose face heuyness can
nat abyde. Nowe cometh com-
forte. Let heuyness crye nowe
and struggle agaynste me with
her arme. Let the world thrust
owne, let the enemyes make in
surrection, I feare nothyng, for
I trust (lord) in the, for thou
arte my hope, for thou hast put
thy refuge most hyghe, I haue
all redy enterpd it, hope hath
led me in, I my selfe entred nat
vnihamfastly, the shall excuse
me before the. Behold, O hope
O man the most hyghe refuge
of god, open thyne eyes, God
is alone he onely is an infinite
see of substaunce. Other thyn-
ges be so, as though they were
not. For all thynges depende
of hym, and onles he susteyned
them, they shulde sodely retur-
ne to naughte, for of naughte
were they made. Consyder that
power of hym, which in the be-
gynnyng created heauen and
earthe. Dothe not he worke all
thynges in all men. Who can
moue his hande without hym,
who can thynke any thyng of
hym selfe? Wonder his wysdome
which in tranquillite gouerneth
all, for he seeth all, & to his eyes
all thynges be naked & open.
This is he whiche onely know-
eth howe to deliuer the, and

only can comforte and saue the
Do not truste in the chyldren
of men in whome is no salua-
cyon. The herte of men is in
his power, whether so euer he
lusteth, he wyll turne it. This
is he whiche can and knoweth
the waye to helpe the. whether
haply doste thou suspecte his
wyll? Wonder his goodnes, co-
nsyder his tender loue. Is not
he the louer of men whiche for
men became man, and for syn-
ners was crucified & this is
thy true father whiche created
the, whiche redeemed the, whi-
che dothe good to the whether
can the father forsake his sone
Laste thy selfe on hym, and he
wyll take the vp and saue the,
serche the scriptures and thou
shalt fynde howe his great ten-
der lous moueth the to truste in
hym. And why doeth he that?
verely bycause he coueteth to
saue. For what sayth he by the
prophete: Bycause he trusted
in me, I wyll deliuer hym. Lo
for none other cause he wyll
deliuer hym but bycause he tru-
sted in hym. And what other
thyng hath the prophetes, the
apostles, yee the lorde hym selfe
of the apostles preached. but
that men shulde truste in the
lorde? Sacrifice therfore (ye
men) the sacrifice of iustice and
truste in the Lorde, and he shall
deliuer you, and plucke you
out of all tribulacyon. O ye
greate vertue and hope, truly

He is spiede abroad. For grace
is powred into thy lippes. O
this is thy true refuge so hygh
(good lord) to whiche the euill
of heynes can not approche.
These I knewe & vnderstode
therfore I trusted Lorde in the
for though the weyght of syn
doth greuouly presse me, yet I
can not dispayre, for thy good-
nes so gently prouoked me to
hope that I can not be confoun-
ded for euermore. For a tyme,
I may well be confounded, but
euermore surely I can not. For
hope whiche hath ledde me in to
thy moke hyghe refuge, hath
taught me to hope and that not
in temporall thynges, but euer-
lastyng. For hope is of thyng-
es inuysible. But tho thynges
that be sene, are temporall. And
the thynges that be nat sene are
euerlastyng. Wherfore I hea-
rynge the wordes of hope whi-
che commeth to plucke me oute
from the handes of heynes,
haue trusted lorde in the, coue-
tyng before all thynges to be
delyuered from my synnes, and
through thy mercy and grace to
come to thynges euerlastyng
whiche be inuysible. This is my
synne and chiefe desyre, for my
synnes be a great tribulacion
vnto me. For from it all other
tribulacion ysseth. Take a-
waye lorde my synnes: I am
free from all tribulacion. For
tribulacion and penytnes of
mynde procede from the foun-

ayne of the herte. For euery
heynesse commeth of loue. If
I loue my sonne and he dyeth,
I am troubled because I haue
lost that I loued, yf I loue not
my seruant and he dyed, I am
not heyn, bycause I haue loste
that I loued not. Take awaye
therfore lord my synnes through
thy grace, what remayneth
but that I shall loue the with
all my hole herte and despyse
all tēporall thynges as vayne.
If than I haue the by faythe,
of whome also I hope the whi-
che neyther eye hath sene nor
care hath harde nor hath not
ascended into the herte of man
what thyng can trouble me?
That whiche I haue loste be-
syde god: I haue loste that I
loue not. In the lorde I haue
trusted lyke as my hope hath
taughte me truste, therfore I
shall not be confounded for euer
for thou shalt gyue me euerlas-
tyng thynges. who trusteth
not in the but in his owne va-
nitie shall be confounded for e-
uermore. For he shall descende
to eternall confusyon. I maye
be confounded temporally both
of the & of all men but I shall
not be confounded for euermore
For of the I may be cōfounded
whyle I desyre to be delyuered
from temporall veracyon and
paradventure thou wylte not
heare me, truly than I am con-
founded temporally, but not for
euermore. For it is not expedi-

A meditation

ent, syth that vertues is made
perfyte in infirmite. And of me
I am temporally confounded,
and they preuaile agaynste me
whā they pursue me. But this
also thou suffreste them to do,
that I shuld not be confounded
for euermore. wherfore yf be-
fore the a thousande yeres be
but as it were yesterdaye whi-
che is passed a waye, I wyll
gladly suffre temporall confu-
syons, that I be not confoun-
ded for euermore, I wyll truste
i the lord, for hope hath taught
me to trust, and shortly I shall
be delpyered from all trybula-
cyon. By what merytes shall
I be delpyered? Not by myne
lorde, but by thy iustyce delpy-
uer me. By thy iustyce I saye
not by myne. I seke mercy, I
offre not my iustyce. But yf by
thy grace thou wylte make me
ryghtwylse, now I haue thy iu-
styce. For thy grace in vs is thy
rightwylsnes. The pharisees
trusted in workes of iustice,
they trusted in theyr owne iu-
stice, & therfore they were not
subiecte to the iustice of god,
for of the workes of the lawe
shall no creature be iustified
with the. But the iustice of god
appereth by the grace of Jesu
Christ, ye without the workes
of the lawe. The philosophers
gloried in theyr iustice, & ther-
fore they founde not thy iustice
bycause they entred not in by
the doore. They were thieues &

robbers, which came not to sa-
ue but to destroye and slee the
shepe. wherfore thy grace is thy
iustice lorde, & it were no longer
grace yf it were gyuen of the
merites. wherfore not in my iu-
stice but in thy iustice delpyer
me from my synnes. O surely
delpyer me in thy rightwylsnes
that is to wyte in thy lōke whi-
che only amongst men is found
iuste. what is thy sonne but the
very iustice in whiche men be
iustified? wherfore in thy iu-
stice iustifie me and delpyer me
fro my synnes that I maye be
also delpyered from other as-
slyctiōs, which suffre therfore
so that the cause taken awaye
the effecte myght be also taken
awaye. Lo the lorde I haue be-
sought, and I am conuerted,
hope hath taughte me, I am
replenished with ioye bycause
I truste in the, therfore I shall
not be confounded for euermore.
Heuynes cometh agayne with
greate purueyauce she is re-
turned with swerdes & speres,
on euery syde she is defended,
with greate violence she wal-
keth, she hath beseged our citie
The crye of her horsemen hath
feared me. Stādpyng without
she commaunded sylēce and a
farre of, she spake sayeng. O
she, lo he that trusted i the lorde
which sayde, I shall not be con-
founded for euermore, which
hath folowed hope is confort-
ed. And whan she perceyued

me at these wordes to waxe
ashamed; appchyng me nyghe
the sayde. where be the promy-
ses of thy hope? where is the
comforte? where is the dely-
uerance? what haue thy tea-
res profiteth the? what haue
thy prayers broughte the from
heuen? Thou hast cryed, and
no mā haue answered the, thou
hast wepte, and no man haue
bene moued with pitie vpo the
Thou hast called vpon thy god
and he holdeth his peace thou
hast despyed the helpe of the
sayntes and none of them hath
regarded the. Lo, what profy-
tes haue the wordes of hope
brought the. Thou haste labou-
red and thou fyndest nothyng
in thy handes. Thynkest thou
that god regardeth the inhaby-
tauntes of the earthe. Maye he
walketh about the lymytes of
heuen and consydereth not our
matters. Thus the blasphemynge
spake. And whan I
woke for feare at her wordes
approchynge the spake in my
eare sayenge. Troweste thou
those thynges be trewe, that
sayth theweth? wylte thou se
that they be but mennes phan-
tasies? Thou shalt knowe
her by, for yf god became man
(as they saye) and was crucy-
fied for me, could not so great
a loue comforte man whiche
is brought in so greate distresse
cryeng vnto hym & wepyng?
It (as they say) infinite good-

nes caused hym to come downe
from heuen to take vpon hym
the crosse. howe shulde he not
nowe come downe to mysera-
ble men that he myght comfort
them? Surely this is more ea-
sy and with lyke loue oughte
to be holpen. why do not the
aungels and sayntes yf they
be so pytiffull, come to comfort
the? howe many men troweste
thou wolde yf they myghte co-
me to the, and with theyr wor-
des and workes (as moche as
they myghte) wolde comforte
the whiche wolde also delyuer
the from all vexation? why do
not the sayntes this which are
taught better than men? Be-
leue we all thynges are gouer-
ned by casualite. There be no
thynges but those that be sene,
your spirite shall vanyshe as
waye lyke smoke. who euer
came agayne from hell or heuē
and tolde vs suche thynges as
they do chaunce to soules af-
ter this lyfe? These are but fa-
bles of folythe women. Arise
therfore and flee to the helpes
of men that loosened from prisō
thou mayste lyue in pleasure &
not deceyued falsly of thys thy
hope alwayes be in payne and
trouble. These thynges sayde,
so great crye was herde in her
tentres, so great dēne of the har-
nes, and noyse of the trompes
that vnneth I coulde stande on
my fete. And yf my welbeloued
hope had not the soner holpen

A meditation

heuynes had ledde me bounde
with cheynes to her regyon.

Wherfore hope came shining
with a certayne diuine byght
nelle, and smylng sayd **O** sou
dyer of **Ch**rist, what hert what
mynde hast thou in this batell
which **I** hearynge, forthwith
was ashamed. And she sayde,
fear thou not, this euyl shal not
take the, thou shalt not perishe
lo **I** am with the to delyuer the
knowest thou not that it is wri
ten: The vnwyle man sayde in
his herte, there is no god This
heuynes hath spoken lyke one
of the folysh women. Can she
persuade the that there is no
god, or that god hath not the
prouydence of all thynges?
Canst thou doubte of saythe,
which with so many argumen
tes and reasons hast cōfyrmed
it? **I** wonder that thou arte so
felled to the ground at her wo
des. Tell me **I** praye the, whe
ther beganest thou to doubte
in thy herte of sayth? The lord
lyueth and my soule lyueth. **O**
my mooste swete mother, for **I**
haue felte neuer so lytle pycke
of infidelite, for by the grace of
Chryste **I** belyue no lesse those
thynges to be trewe whiche be
apertaynyng to sayth thā tho
thynges which **I** beholde with
my bodely eyes. But heuynes
so pressed me the rather **I** shuld
haue ben brought to desperacy
on than to infidelite. Sonne
thou knoweste that this is a

greate gyfte of **G**od, for sayth
is the gyfte of god, not of wo
men that no man shulde glorie.
wherfore arysle and feare not,
but rather knowe her by that
the lord hath not forsaken the
whiche although he heareth not
forthe with, ye oughte not des
spaire. If he make taryauce,
abyde hym, for comyng he wyl
come and wyl not tary. The
ploughman abydeeth paciently
the fruyte in the due tyme. Na
ture not forthwith putteyth on
the forme, but fyrste she prepa
reth the matter and disposeth
it by lytell and lytell vntyll she
maketh it apte to receyue the
shewe of the thyng to be crea
ted. Yet knowe thou that the
Lorde alwayes heareth hym
that prayeth deuoutly and me
kely, for they neyther departe
voyde from hym. Nor **I** wyl
not labour to proue this with
reasons, because thou feleste it
in thy selfe. Tell me, who lyf
ted vp thy harte in god, who in
dused the to praye: who was it
that made the to sorow for thy
synnes and to wepe: who gaue
the hope: who made the chere
full in thy prayer and after thy
praier: and also what is he that
dayly cōfyrmed the in thy holy
purpose: hath not the Lorde
whiche worketh all in all men?
yf he that gyueth the contynua
lly these gyftes, why dothe
that cursed woman say: where
be thy prayers? where be thy

teares, and the other wordes of
blasphemie: Knowest thou not
that the h. uenly Hierusalem is
distincted from this terrestrial?
Knowest thou not that it is not
conuenient nor necessarie or pro-
fyttable that god or his angels
shulde descende visibly to men
and speke famlyarly to them
fyrste it is not conuenient for
howe can lyght and darkenesse
agree. Dyuers cytyes haue
cytylens of contrarie and dy-
uers natures. Howe be it too
some for theyr excellent holy-
nes whan they be almoste nere
heuen, theyr contris was graun-
ted to see aungels, and to spe-
ke with them But a specyall
prieuledge belongeth not to all.
It is not necessarie, by cause
that Cyth god dothe inuisible
gouerue vs illuminate and con-
forte, nedeth not to shewe vi-
sible apparauncys, howe be
it our lord is so good that also
visible visions, whan he seyth
nede. he dothe not omytte. For
what thynge myghte he haue
done for our saluacyon & hath
not done it: fina'ly it is not pro-
fyttable, for ouer moch familia-
rite engendreth contēpt. For to
the Jewes were myracles both
greate and many, nothynge a-
uayled. For rare be prierous,
wherfore let the inuisible visi-
tacyon suffice the, for the lord
knoweth what thou hast nede,
hath not he conforteth the, I
knowe what thou thyngest in

thy herte. Tryste than and re-
turne to prayer. Crye, aske,
seke, perceuer for yf he wyl not
gyue bycause he is the frende,
yet for the importunite he wyl
gyue all that be necessarie with
these wordes comforted I a-
rose & prostrate before god, I
proceeded in my prayer sayeng.
Bowe downe thy eare vnto
me hasten the to plucke me out.
O Lord my god to the I
retourne, hope hath sende me
vnto the I do not come by myn
owne presumption Thy good-
nes prouoketh me, thy mercye
draweth me. Oh howe greate
a bouchesauynge is this? Du-
rely I ioye in my herte, nor I
despye none other consolation.
Happy truely is this necessite
whiche compelleth me to come
vnto the, whiche constrayneth
me to speake with the, whiche
forceth me to praye. wherfore
I speake to my god thoughe
I be my selfe but duste and as-
hes bowe to me thy eare, what
sayeth thou? hath god eares?
Thynkest thou that he is a bo-
dye. No certainly, for Cyth the
spirite is farre better than the
bodeye who wolde say that god
were a body onles he be madde
but stammarynge (as well as
we may Lorde) we sowe thy
celestyal and moste hyghe thyn-
ges. we knowe the by thy crea-
tures, we speake to the and of
the by the sympyctudes of the:
Thy eare than what is it lorde

A meditation

whether haply is it thy know-
lege: for by the cares we vnder-
stande those thynges whiche be
spoke vnto vs. Thou knowest
from the begynnynge al thyng-
es that men speake & thynke.
May we than vnderstande by
thy care thy knowlege. Truly
thy care doth insinuate some-
what vnto vs whiche is not co-
prehended in the name of thy
simple knowlege. For vnto
some thou bowest thy care, vnto
some other thou turnest it
awaye. But thy knowlege al-
wayes abydeth one and also
the same. what other thyng
than is thy care but the notice
of thy allowance and disallow-
ance. Thou doest bowe thy
care and hearest the wordes of
good men because they please
the, and thou allowest them.
Contrarye wyse thou turnest
awaye thy care from the wor-
des of the wycked, because
they wyl nat departe fro theyr
wyckednes, therefore the wor-
des please the not but thou dis-
allowest them. what is than to
inclyne thyne care to them whi-
che speake vnto the: but to al-
lowe theyr prayers and to be-
holde them with the counte-
naunce of pytie and mercy, to
enlyghten and kyndle the that
with a true and a feruent cha-
ritie they may praye and desyre
the. For thou wylt geue them
that they aske humbly. For of
the kynge sheweth to a poore

man which coueteth to speake
with hym a gladd semblance
and turneth his eyes vnto
hym shewynge hym selfe redy
to heare the poore mans cause
wyl not the poore man be glad
doth not the countenaunce and
the attentyness of the kynge
cause the poore man the more
boldely to speake. his mater, &
mynster wordes and eloquen-
ce vnto hym: yes vndoubtedly.
So lykewyse (lorde) we percei-
ue the, than to bowe thy care
to our prayers, whā thou graū-
test vs in our prayers to be fer-
uent in spirite. I beseeche the
therefore (o mercifull lorde and
father) bowe vnto me thyne
care, allowe (I beseeche the) my
prayer, enlyghten, kyndle me,
and teache me that I ought to
are and desyre, illuminate and
lyfte my herte that at laste also
thou mayest heare my prayer,
haste the (o mercifull lorde) to
plucke me out, shorte the dayes
cut of the tyme. So bowe vnto
me (o lorde) thyne care that
shortly I maye be herde of the.
For vnto the whiche dwellest
for euer in eternite, euer to laste
and contynue, for euery tyme
seemeth shorte. For eternite co-
prehendeth all and exceedeth
euery tyme. But vnto me (o
thou mercifull lord) euery day
is long, for tyme is a num-
bynge of the mouynge so that
he whiche feleth no motion,
feleth noo tyme, but he that

feleth mounge felethe tyme,
and he moſte of all feleth mo-
unge whiche numbrethe the
partes therof, I therfore whi-
che numbre the dayes and the
houres do moſte of all fele the
tyme, and therfore lyke as vn-
to the, a thouſande yerres, are
but as yeſterdaye that is paſt,
ſo vnto me one daye is a thou-
ſande yerres which are to come
wherfore haſten the lord to
plucke me out from ſynnes &
myne aduerſaries. For dethe
haſteneth and in euery place
awayteth for me. Hye the lord
leſte perchaunce preuented of
it, I haue no ſpace to repeu-
taunce. Plucke me out lord
from the hande of the maly-
cious, deliuer me from the
bondes of ſinne, take me from
the ſnare of deathe, leade me
out of the depnes of hell, ſaue
me from oppreſſion and the
harde bondage of heynnes that
my mynde maye ryſe vp & ioy
in the, and that I maye blyſſe
the all the dayes of my lyfe. I
thanke the lord by Jeſu my
ſauour, for accordynge to the
multytude of my ſorowes in
my herte thy confortes haue
reioyced my ſoule wherfore I
wyl alwayes truſt in the, and
I wyl for my parte adde vnto
all thy prayſe. Thou lord bow
thy eare vnto me, haſten the
to plucke me out. Alas wretched
that I am, lo agayne heynnes
commeth inſtructed with ter-

rible armour. The banner of
Juſtice goeth before her, an in-
numerable hoſt foloweth her
fete eche hath a ſpere in his
hande, I beholde on euery ſyde
veſſels of deathe. wo be to me
I am vndone, with an hyghe
and horrible voyce ſhe cryeth.
O wretched that ſame thy hope
deceyned the. Lo thou haſt la-
boured in vayne for thou ſayſt.
Howe thy eare to me haſten to
plucke me out. whether hath
god bowed his eare vnto the?
whether is thy prayer herder
where is the deliuerance?
where is the comforte, hath god
haſtened to plucke the out? yet
arte thou bound and priſoner
nothyng is altered. If thou
beleueſt ſayth to be true, why
doſt thou onely nouryſhe hope?
knoweſt thou not that God is
juſtice? knoweſt thou not his iu-
ſtice? he ſpared not his aun-
gels, he pytied not the, nor wyl
pytie them, but for one onely
ſynne they be condemned for
euermore. Adam ſynned, and
the hole mankynde with deathe
Thynkeſt thou that god doth
not as well loue ryghtwyſnes
as mercy. Chyldren departyng
in originall ſynne ſhall neuer
ſe the face of god, ſo rygorous
is the juſtice of god, that for
the ſynne whiche they dyd not
but receyued by nature they
ſhalbe punyſhed with euerna-
ſtyng payne. For in helle is no
redemption. knoweſt thou not

A meditation

that god spareth not the offender. Dyd he not destroye in the tyme of Noe almoste all mankynde? Dyd he not consume with fyer Sodoma and the other cyties adioynynge vnto? For the diuine iustice hath not so much as taken compassyon of infants and innocentes. Howe ofte punysshed he the Iues offendynge? was not Iherusalem utterly destroyed by the handes of Nabugodonosor? Neyther he spared his owne temple, it was also destroyed of Titus the emperour of Rome, where the Iues were so cruelly punysshed, that there is no man that heareth of it but quaketh for feare. But se how sharpe the iustice of god is, the chyldren of the fathers are punysshed euen to this daye. Beholde the Iues be slaues and captiues in euery place, and dyeng in theyr blindnes are punysshed with euerlastyng paynes. Crowest thou the mercy of god is greater than his iustice? Cruelly in god it is neyther greater nor lesse. For what so euer is in god is in his substance. But let vs consyder the workes of iustice and mercy, and we shall euidently espye that the workes of iustice do exceede the workes of mercy. God hym selfe is witness sayenge. Many be called, fewe electe. Marke howe many infidels be dampned, howe many

euill chryste men there be, how fewe lyue chrystianly, and thou shalt perceyue anone that there be farre more vessels of iustice than of mercy. The electe are the vessels of mercy, the refuse the vessels of iustice. Let not Mary Magdalene make thy truste, nor the thefe, nor Peter, nor Paule, for there was but one Mary, one thefe, one Peter, one Paule. Crowest thou to be acouted amongest so fewe whiche haste commytted so many and so hughe synnes, which hast ben a slaunder in the churche, whiche hast offended heuē and earth? Lo thy eye hath wepte, thy herte hath besought mercy, and as yet thou haste obtayned none. So many prayes of them that loued the, whether be they herde. And why so? Surely bycause thou art reputed amonge the vessels of iustice. Thy hope hath made the to labour in vayne. Folowe my counsell, heuen hath caste the vp, the earth receyued the not who can suffre this greate confusyon? Better it is for the to dye, than to lyue, chose death, whiche yet no man wyl bringe vpon the, lay handes vpon thy selfe, flee thy selfe. These wordes we with wonderfull importunity layde on, and all the hole hoste with loude voyces dyd reherce the same sayenge. Deth only is thy refuge. But I herpyng this was sore aserde, and suddenly

fell downe vpon my face cry-
enge out and sayenge: Lorde
helpe, lorde forsake me not,
come my hope. And sodeynly ho-
pe glistering from heuen came
downe and touched my syde,
and lyfted me vp, and dyd set
me on my fete and sayd: Howe
longe yet shalt thou be a babe?
Howe longe wyllt thou be a
nource and a sounge soudyer?
So ofte thou hast ben in ba-
tyle and hast walked in the
myddes of the darkenesse of
death, and hast not yet leued to
syghte? Be thou not dismayed
of the great iustyce of god, be
thou comforted thou saynte
herted felowe. Let them feare
whiche be not conuerted to the
lorde, whiche walke in theyr
owne wayes, whiche folowe
vanities, which knowe not the
waye of peace, let the wycked
tremble which do greuously
synne, and saye, what haue I
done? Whiche be not conuer-
ted to the herte, whiche be cal-
led, and refuse to come, they
knowe not God, and wyll not
vnderstande that they maye do
well, let these feare. what saith
the apostle? It is a dyedfull
thyng to fall into the handes
of the luyngge god. Surely,
such doutles the iustice of god
punyssheth, such men pertaine
to her. But synners whiche re-
turnyng agayns to them selues
do ryse agayn and runne to the
father of mercyes, sayenge.

Luck. xv. Father I haue syn-
ned agayns the heuen and towar-
des the. But be thou merciful
vnto me synner. Let such haue
truste in the lorde, for he that
hath drawen them, vndoubtedly
wyll receyue them and iustifie
the. Let heynes bynge forth
yf the can one synner were he
neuer so great, which couerted
to the lorde was not receyued
of hym & iustified. for although
it be wyrtten of Esau that he
founded no place of repentance
though he soughte it with tea-
res, this maketh nothyng ag-
gayns vs, for Esau dyd not
wepe for his synnes that he had
comytted, but for his temporal
goodes that he had losse which
he coulde not recouer. Nor thin-
ke not that iustice do so prayne
to the wycked, that it is clene
separate fro mercy, nor agayne
that mercy dothe so belonge to
ryghtwylse men that is clene se-
uered from iustice, for all the
wayes of the lorde is mercy &
vertue, for he sheweth mercye
also to synners in guyngge the
for the good dedes that they do
temporally, temporall rewar-
des, and after this lyfe in puny-
shyngge them not so moche as
they deserued. Lykewylse his
electe he pursue with his iustice,
in punysshynge them tempo-
rally for theyr synnes that they
be not punysshed euerlastyngly.
Thou therfore suffre mercifully
the lorde, thou hast synned

A meditation

make repentance, let the remission of thy synnes suffice thee by his grace. My sonne despyse not the correctiō of the lord, nor disdain not when thou arte checked of hym, for whome the lord loueth he chastiseth, he skorgeth euery chyld that he receyueth. Continue then in the afflicciō, god me-
 with hym selfe to the as vnto his sonne. And though there be fewe the chosen chyldren of god, haue regarde to the disallowed, yet there be innumerable that shalbe saved: nor there is not onely one Marye Magdalene, one these, one Peter, one Paule, for innumerable haue folowed their steppes doynge repentance and receyued of the lord, rewardes, with many and great gyftes of grace, nor mercy is no lesse in her workes, than Iustice, for mercede giveth so greates good thynges to ryghtwylle mē that her workes do farre exceede the workes of iustice. Knoweste not that the earth is full of the mercy of god? what creature can glorie that he hath receyued any thyng, whiche hath not taken it of the mercy of god? And yf thou hast greuously offended god, yet his mercy is greater than all the synnes of the worlde trouble not thy selfe for the multitude and greuousnes of thy synnes, hath not mercy nowe come rennyng

and mette thee: hath she not taken thee by the hand and kyssed thee? Lo thou dydest fall, & thou wast not hurte. why arte thou not a fragile vessel, whiche yf it fall muste nedes be broused? Unless some body put vnder his hand, why thā when thou fellest, wast thou not hurte? who dyd put vnder his hand? who but the lord. This is a greates sygne that thou arte electe, for the electe when he fall he shall not be broused, for the lord wyl put vnder his hand. Doth not the apostle wyte to them that loue god all thynges worke to good in so much that the very synne worketh them to good. Dothe not that chaunce worke them to good whereby they be made bothe humbler & water: dothe not the lord receyue hym whiche is receyued of humilitie. Thou hast loued the lord many yeres for his loue thou hast laboured, after thou dydest lyfte by thy herte and walke in the vanite of thy wyte, the lord with drew his hand and thou fel, and in to the depnes of the see thou dedyst descēde. How be it the goodnes of the lord forth with put vnder his hand, and thou wast nat broused. Say than: Dyuen awaye I was turned by that I shulde fall and the lord toke me by. Nat so that wyched nat so: whome god hath selected. when they fel-

they cyle not agayn but eyther
with great shame they excuse
theyr synnes so that they haue
the boldnes of an harlot and
nowe they neyther feared god
ne man. Arise than and be of
a stronge herte, be myghty and
valyaunt, abyde the lord and
do manfully, & let thy herte be
enstrengthened & suffer the lord.
Thou hast proued thyne owne
prowes howe it is of no force.
Than humble nowe thy selfe
vnder the puissaunt hand of god
& hens forth be more ware. Pa
tience is necessarie to the, with
out ceasinge praye, & the lord
shall heare the in due tyme.
Kisse thā & lay away all iustice
from thy selfe, embrace the fete
of the lord & he shall saue & de
liuer the. These wordes sayde
he was raiſed into heuen,
leuynge me enstrengthened and
wonderfully comforted whom
forthwith with all my herte en
suyng. I stode before god my
saupour prostrate, and I sayd.
Be vnto me a god protectour
and an house of refuge that
thou mayste saue me.
¶ For thou god arte of all the
greatest and the strongest, thou
the redeamer, and saupour of
all, thou the protectour of the
faythfull, to the I flee bodely.
Hope hath brought me i, hope
whiche thou so derely dost loue
whome thou hast alwayes co
mended vnto vs, with her haue
I not feared to cōe before thy

face. I graūt I am vnworthy
but she drew me. I feared to
approche nere for my many
folde synnes, but she hath en
couraged me. Lo she standeth
before the, she bereth wytnes,
I speake to the lord beyng my
selfe fleshe and a synner hope
taught me & sayde to me that
bodely I shuld opē my mouth
Swete and gentle quod she,
is the lord he wyl not dysue
the away, he wyl not be angry
he wyl gladly heare what so
euer thou desyre he wyl gve
I beleued hym, for which cause
I spake. But cōsiderynge the
maiestie I was greatly hum
bled, and I sayd in my traūce,
every man is a lyar. I wyl ne
uer more trust in man but i the
onely, thou onely arte faythful
in al thy wordes and every mā
is a lyar. what shall I yelde the
lord for all that thou hast gy
uen vnto me? The cuppe of sal
uacyon I wyl take. For from
hens forth I wyl lyue not vnto
me but vnto the doyng good
for thy loue I wyl suffre all
cruels. I wyl not do this through
myne owne myghte but I wyl
call on the name of the lord.
My vowes I wyl yelde to all
thy people for in the syghte of
god the death of his sayntes
is precyous. Be thā vnto me a
god, protectour, defende me fro
my ennmes. Myne ennemes
are my synnes, whiche prouoke
thy reghtrynes agaynst me.

A meditation

I shall not be able to stande a-
gainste them yf thou doste not
protecte me. Let thy mercye be
my mylde loide, and with the
mylde of thy good will crowne
me I haue nothynge to offre
vnto hym wherewith I maye
tempre his furour, all that I
byynge with me accuse me.
wherfore I wyll offre thy pas-
syon loide: Be not displeased
loide god, but rather be vnto
me a god protectour, vnder thy
wynges protecte me, with thy
shulders shadowe me, and vn-
der thy fethers I wyll truste.
what shall iustice do to me, yf
thou kepest me vnder thy pro-
tection, she wyll holde her pea-
ce loide, and put vp the swerde
of her fure, she shalbe made
tame & gentle, seyng the good-
nes of thy incarnacyon, behol-
dyng the woundes of thy pas-
syon, consyderynge the blode
of thy charitie, she wyll depart
frome me and save. Be mercye
sonne thou haste founde me,
eate in peace, slepe and reste to-
gyther with me. Be therfore
Loide to me a good protectour
an house of refuge that in the
tyme of rayne and storme, in
the tyme of tēptacyons I may
flee vnto the, for in the onely
is my helthe, be thou vnto me
a house of refuge, open vnto
me thy syde perled with the spe-
re that I maye enter the breste
of so tender loue, in whiche I
maye be safe from the feblenes

of spirite and from tempest,
hyde me in thy tabernacle, in
the dape of euyls, protecte me
in an angle of thy tabernacle,
let it be the house of my refuge
that thou mayst make me saue
for I can not be but saue in
the house of thy refuge, for
thou hast put thy refuge moste
hygh, this place is well fenced
no enemye is there feared, wold
god I myghte alwayes abyde
in it, who dwelleth in it cā not
be wounded. wherfore at all
temptacyons, at all trybulacy-
ons, at all necessities, open
loide vnto me the house of thy
refuge, spredde abroad the bo-
some of thy tender loue, shewe
forth the bowels of thy mercy,
that thou mayst make me saue
let not the temptour come the-
ther, let not the clauderer clym
vp, let not that naughty accu-
ser of his bretherne appoche,
I shalbe than sure without cu-
re, ye alreedy me thynkerth I
am excedyngely well & quyet.
I thanke the good Iesu that
thou haste sente thy hope vnto
me, whiche haue reysed me of
duste and of donge, lyfte me
vp, and set me before the, that
thou shuldeste be god my pro-
tectour and the house of my re-
fuge to the entēt thou shuldest
saue me. My mynde is trou-
bled: Lo heuynes is at hande,
he cometh with the bannce
of iustyce, frome yesterdaies
conflicte he departeth not, but

She is defended with other weapons for this nyghte she hath stolen awaye my weapons and with my swordes she hath gyrded her soldiers. wherfore vnweapened and weake what shall I do? No howe bytterly she cryeth, with what a taute she setteth vpon me, what trust she hath of the victorie. wherfore, quod she, is thy protectour, where is the house of refuge? where is thy helthe? Contemne thou still in thy vayne hope, thy comfortes procede, but of ymagynacion. Thou ymagynest god mercifull and thy protectour, and the house of thy refuge, and thou thyngest that thou clynest vnto her. Surely thou arte illuded of thy phantasie, and comforted with vayne hope, thyngest that thou were rauished vnto the thynde heuen? These are but dreames. Recounte with thy selfe howe greuous an offence is ingratitude. Dothe not this dyce vnto the fountayne of mercy? Remembre: Christe wepte for the ctyte of Hierusalem and tolde afore the euyls that shoulde befall vnto it, sayinge The dayes shall come vpon the, and thy enemyes shall beseege the and compass the about and dyce the into streytes, & bete the downe to the grounde and thy chyldren that be in the and they shall not leue in the & stone vpon a stone. For the

cause of so great vengeance he kepte not close but added it sayenge. Bycause thou knewest not the tyme of thy visitacion No ingratitude deserueth not onely to be depriued of benefites, but also greuously to be punished. Dothe not this belonge to the soule? Dothe not Hierusalem oftentimes in scripture signifie the soule? which whan it wyll not knowe the visitacion of the lord is beseged with dyuels and with sondry temptacions wherewith it is afflicted falleth downe to earthely thynges, is prostrate nor no good vertue nor good dede is lefte in it whiche is not destroyed, for it is spoyled of all grace, nor it is buylded agayne she knoweth not the tyme of her visitacion. Thou, truly thou I saye arte this ctyte enriched of god with many and great benefites and thou acknowledgest it not but wert vnkynde, he created the to his owne lykenes, In myddes of his churche, not amonge the infydeles he made the to be boyne. He dyd set the in a flourishing ctyte, with the water of baptisme he sanctified the, in a religious house he broughte the vp. But thou rannest after thy lustes, in the vanite of thy brayne thou walkedeste, thou rannest downe into depe synnes, the lord called the, and thou answerdest not. He

A meditation

ofte aduertysed the and thou
 regardeddest not his counsell.
 Howe ofte dyd he lyghten the
 howe ofte dyd he turne the to
 thy herte, howe ofte dyd he a-
 wake the fro slepe: he inuyted
 the and thou dydest resyst hym
 At last his ineffable goodnes
 ouercame the. Thou dydest of-
 fende and he visyted the, thou
 feldest: he plucked the vp, thou
 werte ignorant: he taught the
 thou werte blynde and he lygh-
 ted the from the rumble of the
 worlde, from the tempest of the
 see he brought the to quietnes
 and to the porte of religion. he
 gaue the the habite of holy con-
 uersacyō, he made the his prest
 he brought the to the scoles of
 wysedome. And yet thou haste
 alwayes bene unkynde, and
 neglygently thou hast done the
 wyll of the lord, whan yet thou
 knowest it wyrtten. Cursed is
 he that dothe the worke of the
 lord negligently. For thus
 the goodnes of god dydde not
 loue the but alwaye broughte
 the gently to better, and which
 is mooste of all garnysed the
 with the knowledge of scrip-
 ture, the worde of preaching he
 put in thy mouthe, and dyd set
 the in myddes of his people as
 one of the greate and famous
 men. Thou this not withstan-
 dyng, taughtest other and re-
 gardeddest not thy selfe, other
 thou healedest, and thy selfe
 thou sauedest not thou listest

vp thy herte in thy worschyppe,
 and therfore thou hast loste thy
 wysedome in thy worschyppe.
 Naught werte thou made and
 naught shalte thou be for euer:
 more. Knowest thou not that
 the seruaunt knowyng the wyll
 of the lord and doyng it not
 shalbe beaten with many stry-
 pes: doste not knowe that god
 resysteth the proude: howe fel-
 lest thou Lucyfer, whiche dy-
 dest spyngge vp in the moynyng
 which dydest wounde the gen-
 tyles which saydest in thy hert
 I wyll clyme vp to heuen. But
 thou werte plucked downe to
 hell into the depe of the lake,
 vnder the lyeth the mortres and
 thy hyllynge is wormes. Thyn-
 kest thou nowe to fynde mercy
 whiche haste offended many,
 whiche so ofte called and mo-
 nyshed of god woldest not an-
 swere. Where were than the
 iustice of god: where were thā
 the equitie of iudgement. Mer-
 cy doth not alwayes folowe syn-
 nes: she hath set her boundes.
 It is not wyrtten: I haue cal-
 led and ye haue becked awaye
 I haue spredde my handes, and
 there was none that wold loke
 vpon me, ye haue despyled my
 counsell, and neglected my in-
 crepacyons. I also in your de-
 cayn wyll laughe and gest whā
 that thyng that ye feared come
 vnto you. Do not alwayes mer-
 cy gyueth pardone to the syn-
 ner. Doste not consyder the de-

grees of mercy to haue an ende
in the whiche beyng adourner
with so many benefites of god
byddest fall into the depe see,
whiche garnished with so ma-
ny graces. for thy pryde and
bayne gloure wert a claunder
to the worlde. Let not thanne
bayne hope deceyue the whom
thou folowest, lyue hensforthe
after thy lust and appetite, wyl
thou not be punyshed bothe in
this lyfe and in the other with
infernall paynes. Those to
dwel with them whiche leade
theyr dayes in goodes and in
the moment of an houre shall
go downe to hell. For let not
shame holde the backe, Take
the foreheed of an harlot, let
vs eat and drynke, for to mor-
rowe we shall dye. Thy wounde
is dyspayred on, it is made in-
curable. I remembryng the
aduertisemētes of my mother,
thought I was somewhat de-
fecte in mynd, yet to my power
I plucked vp my selfe, & stode
vpon my fete lyfetyng vp myne
pies to heuen from whens I
hoped for helpe. And lo hope
with a cherefull countenaunce
furnyshed with diuine beames
descendyng from aboue, sayd:
Who is that enuolue senten-
ces with vnlearned wordes whi-
che hath set boundes of mercy
whiche is infinite, whiche for
the person thynketh to beare
the waters of the see in her ha-
des, haste not herde the lord,

sayeng. In what houre so euer
the synner bewapleth his syn-
nes none of all his iniquities
I wyl recorde. What man is
he that synneth not? who can
saye my herte is cleane? The
Water noster belongeth to all,
in whiche all men are compell-
led to saye: Forgyue vs oure
synnes. Our lord taughte the
apostles thus to praye. Dothe
not than this prayer belonge to
other? The apostles receyued
spyste the holy ghoſte And why
taughte he them thus to praye,
yf they hadde no synne, and yf
they had, who can gloipe that
he is no synner? Hears the be-
loued disciple of the lord: Yf
we saye, quod he, that we haue
no synne we begyle our selues
and truth is not in vs. James
the apostle, In many thynges,
quod he, we all offende, wher-
fore all haue synned and nede
the mercy of god, ye the holy
men of god. For it is wyrtten.
Seuen tymes a daye fall the
iuste man and he shall ryse a-
gayne. wherfore mercy hathe
no lymytes nor boundes. But
so oft as the synner lamenteth
his gyfte so ofte he optayneth
mercy. For it skylleth not whe-
ther we speake of greate or of
lytle offences. Thou haste fals-
len, aryse, and mercy shall take
the vp. Thou thynkest, call &
mercy shall come vnto the. A-
gayne thou fallest agayne thou
thynkest turns the to the lord

A meditation

and the bowels of his ppyte shall open to the. Thou fallest the thyrde tyme and the fourth knocke, crye, and mercy wyll not forsake the, as oft as thou synnest, so ofte ryse agayne & mercy shall haue no ende. why doste thou vpbrynde the benefites that thou hast taken O thou wretched woman heauenesse? Dyd not Dauid the great prophete receyue many and great benefites of whome the lord sayde. I haue founde a man accordynge to my herte, and yet he synned and that greuously, as well in aduoutry as in the murderynge of a good and innocent person, and yet the lord ended not his mercy in hym. what byngest thou the synne of pryde? Dyd not Dauid lyfte vp his herte and caused to numbre the people of Israel: for he gloryed as though he hadde bene a greate kynge and a myghtye in his owne strengthe and puissance, and yet he was not reiecte for this. why? for he dyd not hyde his synne: he dyd not bolste it as Sodoma dyd, but he sayde: I wyll confesse agaynste my selfe my iniustice to the lord. wherfore mercy hath set no lymyttes nor boundes vnto her selfe, but the wycked and dampned persons do set endes to them selues that they maye not passe vnto it, for she cometh to them, but they dyspue

her awaye. wherfore it is written: Thy perdyccion Israel is of thy selfe, of me onely is thy helpe. Open thy mouth say mercy, and I wyll fyll it. Hold out thy bosome and I wyll gyue the a good measure and heaped fulle of flowynge ouer. Contynue in prayers and wepyng. For he that hath begonne to loue the and prouoke the with benefytes and graces to his loue, wyll not leue the, but gyue the encrease and performe rather his worke what naturall cause begynneth a worke and leue in the mydde waye. The vertue of sede ceaseth not vntyll it hath brought the frute to perfeccion. what byrde leueth her yonge, before they be able to rule them selues? why do they this? what profyte cometh vnto them of this? None truly but onely labour. Loue than compelleth the naturall causes to bynge theyr effectes too perfeccion, goodnes compelleth them whiche they couere to powre oute, for goodnes alwayes dyffundeth it selfe. If than the creatures do this, what shall the creator do, for he is the selfe loue, he is infinite goodnes. Shall not he make perfyte his worke? Heare the Lorde Iesus. It is my worke, quod he, to do the wyll of hym that sent me, that I shulde make perfyte his worke. He than that began to loue

A prayer

Fol. clxxx.

the with his gyfte and gratul-
te benefytes to allure the vn-
to hym, to clense the and also
to purge the from synne, with
out doubte he wyl make par-
fyte his worke for these be the
preparacyons of everlastynge
lyfe. why therfore nowe when
thou feltest, wast thou not brow-
sed: was it not bycause the
lorde dyd put vnder his hande:
and why dyd he put vnder his
hande: why dyd he turne to
the thy herte: why dyd he pro-
voke the to repentaunce: why
dyd he cōforte the: was it not
bycause he wolde make the
cleane, and stycke vnto hym,
and make the worthy his grace
and brynge the to everlastynge
lyfe. These be not illusyons,
and thy ymagynacyons, but di-
uine inspiracyons. But be it,
let them be ymagynacyons, be
they not good: Do they not
come frome the verrue of faith
wherfore syth all issueth from

god, vndoubtedly these ymagy-
nacyons are dyuine illumina-
cyons. Reioyse therfore in the-
se wordes. At these wordes my
herte was so comforted, that
for ioye I beganne to synge,
sayenge.

The Lorde is myne enlyghte-
nyng and my helthe, whome
shall I feare: The lorde,
the protectour of my
lyfe, of whome
shall I be
abashed.

At the fete of the Lorde pro-
strate with wepyng I sayde.
Lorde though a felde be
pyched agayn? me
my fortitude and
my refuge arte,
thou, and
for
thy names sake thou
shalt brynge me
out and non-
ryfthe
me.

An ende of the meditacyon of Hierom of
Farrarie vpon the psaline of In te do-
mine speraui/ whiche preuented
by daeth he coulde not
fynyshe.

p.b.

Liturgy

16021

A prayer

Couers goodly and necessarie prayers to
be sayde moſte ſpecially at the
houre of deathe.



Doꝛde Jeſu, whiche arte the onely
healthe of all men lyuyng. And
the euerlaſting lyfe of them which
dye in thy fayth. I wretched syn-
ner gꝛue and ſubmyt my ſelfe holp
vnto thy moſte bleſſed wyll. And I beynge
ſure that the thyng can not perſhe which is
compted vnto thy mercy: O Doꝛde gꝛue me
grace that wyllyngly I may leaue this frayle
and wycked fleſhe, in hope of the reſurrection,
whiche in better wyſe ſhall reſtoꝛe it to me a-
gayne. I beſeche the moſt mercyfull Doꝛde
Jeſu Chriſt that thou wylt by thy grace make
ſtronge my ſoule agaynſte all temptacions.
And that thou wylt couer and defende me w
the buckeler of thy mercy, agaynſt all the af-
ſautes of the deuell. I ſe and knowledg that
there is in my ſelfe no helpe of ſaluacyon: but
all my confidence, hope & truſt is in thy moſt
mercyfull goodnes. I haue no merites noꝛ no
good woꝛkes whiche I maye alledge before
the. Of ſynnes and euell woꝛkes (alas) I ſe a
great heape, but thoꝛowe thy mercye I truſte
to be in the nombꝛe of theym to whome thou

wylte not impute their synnes: but take and accepte me for ryghteous and iuste and to be the enheritour of euerlastynge lyfe.

Thou mercyfull Lorde waste bozne for my sake, thou dydest suffer bothe hunger & thyrste for my sake, thou dydest preache and teache, thou dydeste praye and faste for my sake, thou dyddest all good woꝝkes & dedes for my sake, Thou suffrest moste greuous paynes and toꝝmentes for my sake. And fynallye, thou gauest thy moost precious bodye to dye and thy bloude to be shedde on the crosse for my sake.

Nowe moost mercyfull sauoure, lette all these thynges profyt me which thou frely hast giuen thy selfe for me. Let thy bloude cleanse, & washe awaye the spottes and foulnes of my synnes. Let thy ryghteousnes hyde and couer my vncyghteousnes. Let the merites of thy passion and bloude be the satisfaction for my synnes. Geue me Lorde thy grace that my fayth and saluacion in thy bloude, wauer not in me, but euer be firme and constant that the hope of thy mercye and lyfe euerlastynge, neuer decaye in me, that charyte waxe not colde in me, fynally that the weakenes of my fleſhe be not overcome with feare of death.

Graunt me mercyfull sauoure, that whan

A prayer

Death hath shutte vp the eyes of my body, yet that the eyes of my soule maye styll beholde & loke vpon the, and when death hath taken awaye the vse of my tonge and speche, yet that my herte maye crye and saye vnto the. In manus tuas domine, comendo spiritum meum, that is to saye, O Lorde, into thy handes I geue & comit my soule. Vñ Jesu accipe spiritum meum. Lorde Jesu receaue my soule vnto the.

A prayer & thanks gyuynge to the heuenly father for all hys benefytes shewed to vs.



Most hyst almyghtye and eternall God whose glorie replenysheth heuen, and earth, yf the holy and celesticall powers do neuer cease in laudynge thy moste holpe maiestye, howe shulde we cease erthy and lowly seruañtes whiche are redeemed wth þy precious bloud of thy onely sonne: & for as much as thy louynge kyndnesse & fauour insaciably worketh towarde vs, we also ought continually to gyue thākes to thy great goodnes. But haue mercy o merciful father for þy necessities of this lyfe suffre not vs to thāke the continually. Wherfor (though not continuallye as I ought) I worshyp the my maker wth trembling, & feare and I gyue the thanks for all

thy benefites, that when I was nothing thou
madest me. gauest me a luyng soule, quicke
ned wth thy holy spirite, formed after thyn own
ymage, that it myghte be able to receyue the
whiche arte the hyghe God. By thy prouidence
thou hast brought me vp, deliuered me from
periles. And inuisibly brought me to those
thynges that are expedient for me, gyuen to
me knowlege & true fayth in the. And planted
a godly mynd in me, and instructed me the my
steries of thy holy church. But howe dare
I recyte thy benefytes by nombre, seynge thy
louyng kyndnesse is an vnsearcheable botom
lesse see, and an innumerable: for I can not so
soone gyue thākes for benefites shewed of old
as newe haue euen ouerwhelmed me. O Lord
how great a benefyte is this, & I maye to the
gyue thanks: for what felowshyp hath vn
ryghtousnes wth ryghteousnesse, what parta
kyng darkenes wth light, what agrement fylthy
nesse wth puritie, folp with wysdome mortalitie
wth the which art immortal: Oh, my vplenesse
O thy goodnes. yea though y^e spirite were re
dye, yet is y^e flesh frayle. But y^e o lord yf y^e wylt
canst make flesh stronge. And so o most mercy
ful father vouchsafe & I may euer gyue than
kes & laud y^e: for what good gyft did I euer de

A prayer

syre of the, but thou fyrste wylleddest it vnto me: who better knoweth what is good for me than thou? And O Lorde, bycause I neede mediators, accepte thynne innocent sonne Iesus Christ with his crosse, nayles, speare pear syng his most holy and with all reuerence named hert, his bloude shedde, death, and resurrection for me. I haue not this deserued, but thou father hast of thy mercy and truth by the same thy derlye beloued sonne promysed, and gyuen to vs thy mercye and fauour. Open therfore Oh my mercyfull father, for this thy beloued sonnes sake euen this day thy wonte hande of mercy. And fulfyll my mynde and herte, with a good wyll. And lette thy ryghte hande defende me. And yf my synnes (whiche I acknowledge are innumerable, and therfore I repent, and am sorre) do lette thy goodnesse: O father, wype them away, for this is thy gloire to forgyue synnes, and therfore, no fleshe may reioyse afoze the for thou Lorde onelye art pure, and without synne, haue mercye vpon vs thy bounde seruantes, and on all people: and O father byynge them all into the knowledge of the that art onelye God, and of Iesus Christ whom thou hast sente the onely fauour, redemer mediator and aduocate

A prayer

Fol. clxxxiii:

for vs. And after this present lyfe bypunge vs to eternall felicitie, by the deare merytes of thy sonne Iesus. For thyne is the power kyng dome and gloze for euer and euer. Amen.

A prayer for mekenesse and chastitie.

Ecclesiastici. xlii.

O Lozde, thou father and God of my lyfe, let me not haue a proud loke, but tourne agayne all volupreousnes from me. Take from me the lustes of the bodye, let not the desyres of vncleannes take holde vpon me, and gyue me not ouer into an vnshamefast and obstinate mynde. Amen.

For a swete and yll harte.

Psalmus. xli.

Thyss fauoure, thys grace O Lozde shew me, that all my lyfe longe I may succoure and releue to my powre the necessitie of the nedy in aydyng them, aswel wyth spirituall as with corporall thynges, and that I maye employe that labour vpon the. For certes what so euer is bestowede on them, the same thou rekenest bestowed and spent vpon the. Witte me o lozde, heale my soule, for against the haue I trespassed. Delyuer me from enemyes, which busye them selues to noye me that they reioyse not ouer me. Whereby I may

A prayer.

**Understande thy good wyll towarde me, in
that thou vouchsauest to cut myne enemyes
combes: soo that they triumphe not ouer me,
whych had thought to haue gauen me a foule
fall. Therfore Lord God of Israell to the be
glozy, prayse thanks eternal. Amen.**

¶ An other prayer.

**I confesse and reknowledge here befoze the o
heuenly father that I haue greatly synned a
gaynst thy holy lawe, in thoughte, worde and
dede and leaurng vndone suche good deades
as thou commaundest me to do wherfoze I
say nowe with the publican: O lord
God be thou mercyfull vnto me
that am a synner, poure foze
the loue of thyn onely
son Iesus Christ**

**¶ Printed in Pauls churche yerde by
Roberte Towe.**

Here begynneth the

Epistles and Gospels of the Sondages and

festiuall holy dayes, newly corrected and amended.

The ppsle on newe yeres
daye. The seconde chapter
vnto Titus. C.



Most dere be-
loued Titus
The grace
of God that
bringeth sal-
uacion vnto
al men, hath
appeared, &
teacheth vs that we shulde de-
nye vngodlynesse and worldly
lustes, and that we shulde lyue
soberly, ryghteously and godly
in this present worlde, lokyng
for the blessed hope, and appe-
rynge of the glory of the mygh-
ty god. and of our sauour Je-
su Chryste, whiche gaue hym
selfe for vs, to redeme vs from
al vnyghteousnes, & to purge
vs a peculyar people vnto hym
selfe feruently gyue vnto good
workes. These thyngas speake
and exhorite.

The gospel on newe yeres
daye. The seconde chap-
pter of Luke. C.

And when the eyght day
was come that the chyld
shulde be circumcysed,
his name was called Je-
sus, whiche was named of the
angell before he was concei-
ued in his mothers wombe.

The Ppsle on twelfte day
Clay. lx. A.

And therfore get the vp
by tymes (o Ierusalem)
for thy lyghte cometh, &
the glory of the lord is
risen vp vpon the. Then take
hede. For whyle the darkenes
and myst couereth the earthe &
the people, the lord shall shewe
the lyghte, and his glorie shall
shyne by the. The heythen shal
come to thy lyght, and the kyn-
ges to the lyghtnesse that is ry-
sen ouer the. Lyfte vp thyne
eyes, & loke rounde about the: All
these gather them selues, and
come to the. Sonnes shal come
vnto the from farre, & dought-
ers shal gather them selues
to the on euery syde. When
thou seyst thys, thou shalt mer-
uaile excedyngly, and the lawes
A. l.

The Epistles and

wyll go to thy harte. So thus
 she maye be conuerted vnto the
 (that is) the strengthe of the
 Heythen shall come vnto the.
 The multitude of Camels shall
 couer the, the Dromedaries of
 Madian and Epha. Al they of
 Saba shall come, bryngynge
 golde and incense, & shewynge
 the prayse of the lord.

The Gospell on twelfth day
 The seconde chappiter
 of Mathewe. A.

When Iesus was borne
 at Bethleem in Iury, in
 the tyme of Herod the
 kyngz, Beholde, there
 came wyse men from the East
 to Ierusalem, sayenge: where
 is he that is borne kyng of Je-
 wes? For we haue sene his
 sterre in the East, & are come
 to worshyp hym. When Herod
 the kyng had heard these thyn-
 ges he was troubled, and all
 Ierusalem with hym. And he
 made to be gathered all the
 chiefe prestes and scribes of
 the people together, and deman-
 ded of them, where Christ shuld
 be borne. And they sayde vnto
 hym: In Bethleem in Iurye.
 For thus it is wyrtten by the
 prophete: And thou Bethleem
 in the londe of Iury, arte not
 the leest amonge the prynces of
 Iuda, for out of the shall come
 vnto me a captayne, that shall
 gouerne my people Israell.
 Then Herod called the wyse
 men secretly, and dplygently

enquyred of them, what tyme
 the sterre appeared, & bad them
 go to Bethleē, & sayd: Go your
 way thither, and searche dply-
 gently for the chylde, & when ye
 haue founde hym, brynge me
 word agayne, that I may conie
 & worshyp hym also. When they
 had herde the kyng, they depar-
 ted, & lo, the sterre whiche they
 sawe in the East, wente before
 them, vntyll it came and stode
 ouer the place, wherin the chylde
 was. whē they sawe the sterre
 they were excedynge glad and
 entred into the house, & founde
 the chylde with Mary his mo-
 ther, and fel downe, & worshyp-
 ped hym, and opened theyr trea-
 sures, & offered vnto hym gyl-
 tes, gold, frankensence, & myrr.
 And God warned theym in a
 dreame that they shulde not tur-
 ne agayne to Herod, and they
 turned into theyr countrey tho-
 rowe an other waye.

The Epylle on the sonday
 within the octaues of the
 Epiphanye.

And therfore get the vp
 by tymes (o Ierusalē) &c.
 Ye shall fynde this epylle on
 twelfte daye. folio. i.

The Gospell on the sonday
 within the octaues of the
 Epiphanye. John. i. C.

The nexte daye, John
 sawe Iesus comynge
 vnto hym & sayde: Bes-
 holde the lambe of god,
 whiche taketh away the synne

of the worlde. This is he, of whome I sayd vnto you: After me commeth a man which was before me. For he was yer then I. I knew hym not, but bycause that he shulde be declared in Israell, therfore am I come to baptise with water. And John bare recorde, sayenge: I sawe the spyrte descende from heauē lyke vnto a doue, & abode vpon hym, & I knewe hym not. But he that sent me to baptise with water, the same sayde vnto me: Upon whome thou shalt se the spyrte descende, and tary styll on hym, the same is he, whiche baptiseth with the holy ghoſte. And I sawe this, & bare record that this is the sonne of God.

The Epyſtle on the fyrſte ſonday after the octaues of the Epyphanie Romayns. xii. A.

Bethzen beloued, I exhort you by the mercifulneſſe of God, that ye make your bodyes a quicke ſacrifice, holy and acceptable vnto god, whiche is your reaſonable ſeruyng of god, and faſt ypon not your ſelues lyke vnto this worlde, but be ye chaunged into pour ſhape, by the renewyng of your mynde, that ye maye proue what thyng that good, and acceptable, and perfect wyll of god is. For I ſay (throughe the grace that vnto me gauen is) to euery man amonge you, that no man ſtonde

hye in his owne conceate, more then it becometh hym to eſtyme of hym ſelfe: but ſo iudge of hym ſelfe, that he be gentle and ſober, accordyng as god hath dealt to euery man the meaſure of fayth. For as we haue many membres in one body, & all membres haue not one office ſo we beynge many, are one body in Chryſte: and euery man amonge our ſelues, one anotheres membres.

The Goſpell on the fyrſte ſonday after the octaues of the Epyphanie. The ii. chap of Luke. F.

And when Jeſus was xii. yere olde, they went vp to Jeruſalem, after the cuſtome of the feaſt daye. And when they hadde fulfilled the dayes, as they returned home, the chyld Jeſus bode ſtyll in Jeruſalem, and his father & mother knewe not of it, but they ſuppoſyng hym to haue ben in the cōpany, came a dayes iourney, and ſought hym among theyr kynſfolke and acquaintance. And when they found hym not, they went backe agayne to Jeruſalem, & ſought him. And it fortuneth that after iii. dayes, they found hym in the temple, ſpytting in the myddes of the doctours, hearynge them, and poſyng them. And all that herde hym, merueyled at his vnderſtandynge & answers. And whenne they ſawe hym,

A. ii.

The Epistles and

they merueyled. And his mother sayeth vnto hym: Sonne, why hast thou thus dealt with vs? Beholde, thy father and I haue sought the, sorowynge. And he sayde vnto them: How is it that ye sought me? Wiste ye not that I muste go about my fathers busynes? And they understode not that sayenge, which he spake vnto them, and he went downe with them, and came to Nazareth, and was obedyēt vnto them. But his mother kepte all these sayenges together in hys herte. And Iesus prospered in wysedome & age, and in fauour, with god and man.

The Epistle on the second
sonday after the octaues
of the Epiphany. The
xii. chap. to the Ro-
maynes. B.

Brethren, I praye that we haue dyuers gyftes, accordynge to the grace that is gyuen vnto vs. If any man haue the gyfte of prophesy, let hym haue it that it be agreynge vnto the fayth: let hym that hath an offyce, waite on his offyce: let hym that teacheth, take hede to his doctrine: let hym that exhorteth geue attendaunce to his exhortacion. If any man geue, lette hym do it with synghlenesse: let hym that ruleth, do it with dygnyte: if any man shewe mer-

cy, let hym do it with cherefulnesse. Let loue be without dissimulation, hate that which is euyl, and cleue vnto that which is good. Be kynde one to another with brotherly loue. In guyng honour go one before another. Be not slouthfull in the besynes which ye haue in hande, be feruent in the spiryt, apply your selues to the tyme, reioyce in hope, be pacient in tribulacion, contynue in prayer distribute vnto the necessyte of the sayntes, be redy to harbour. Blesse them which persecute you, blesse I say, and curse not be mery with them that are mery, wepe also with them that wepe, be of lyke affection one towardes another. Be not hye mynded, but make your selues equal to the of the lower sorte.

The Gospell on the second
sonday after the octaues
of the Epiphany. The
ii. chap. of Iohn. I.

There was a maryage in Cana a cytie of Galyle, and the mother of Iesus was there, and Iesus was called (and his disciples) vnto the mariage, and when the wyne fayled, the mother of Iesus sayth vnto hym: They haue no wyne. Iesus sayeth vnto her: Woman what haue I to do with the? myne houre is not yet come. His mother sayth vnto the m-

ministers: what so euer he sayth vnto you, do it. And ther were standynge there. vi. water pottes of stone, after the maner of the purifpunge of the Jewes, contaynyng. ii. oz. iiii. fyghyns a pece. Iesus sayd vnto them, fyll the water pottes with water. And they fyllled them vp to the brim, and he sayeth vnto them: Drawe out now, and beare vnto the gouernour of the feest, and they bare it. whā the ruler of the feest had tasted the water that was turned vnto wyne, & knew not whence it was, but the ministers whiche drew the water knewe, he called the bydegrome, & sayde vnto hym: Every man at the begynnyng doth set forth good wyne, and when men be dronke then that whiche is worse, but thou hast kept the good wyne vntyll now. This begynnyng of myracles dyd Iesus in Cana of Galile, and shewed his glory, and his disciples belyued on hym.

The Epistle on the. iiii. Sunday after the octaues of the Epiphanie. The. xii. chap. to the Romayns. D.

Brethren, be not wylle in your owne opinions. Re-
compense to no man euyl
for euyl, prouyde afores
hand thynges honest, not onely
before god, but also i the syght
of all men. If it be possible, as
much as is in you, lyue peace:

ble with all men. Dearely beloved, auenge not your selues, but rather geue place vnto wrath, for it is wyrtten: Vengeance is myne, I wyll reward sayde the lord. Therefore if thyne enemy hungre, fede hym; if he thurst, geue hym drynke; for in so doyng thou shalt heape coles of fyre on his head. Be not overcome of euyl, but overcome euyl with goodnes.

The Gospell on the thyrde Sunday after the octaues of the Epiphanie. Mat thew. viii. A.

When Iesus was come downe from the mountayne, moche people followed hym, and beholde there came a lepre & worshipped hym, sayenge: Mayster if thou wilt, thou canst make me cleane. And Iesus put forth his hande, & touched hym, sayenge: I wyll be thou cleane. And immediatly his leprosy was censed, and Iesus sayd vnto hym: Se thou tell no man, but go & shewe thy selfe to the preste, and offre the gyfte (that Moyses comaunded to be offred) for a witnesse vnto the. And when Iesus was entred into Capernaum, there came vnto hym a Centurion, and besought hym sayenge: Mayster my seruante lyeth syke at home of the palsy, and is greuouly payned. And Iesus sayd: when I come vnto hym, I wyll heale hym.

A. iiii.

The Epistles and

The Centurion answered, and sayd: Syr: I am not worthy, that thou shouldest come vnder my rooffe, but speake the word onely, and my seruaunt shalbe healed. For I also my selfe am a man subiecte to the authorite of another, and haue souldiers vnder me, and I saye to this man: Go, and he goeth: and to another: come, and he cometh, and to my seruaunt: do this, and he doeth it. When Iesus herde these wordes, he merueyled and sayd to the that folowed hym: Merely I saye vnto you, I haue not founde so greate fayth in Israell. I say vnto you that many shall come from the east and weste, and shall reste with Abraham, Isaac, and Jacob, in the kyngdom of heauen, but the chyldren of the kyngdome, shalbe caste out into vtter darkness, there shalbe wepyng and gnasyng of teeth. And Iesus sayde vnto the Centurion: Go thy way, and as thou beluest, so be it to the: And his seruaunt was healed in the selfe same houre.

The Epistle on the fourth sonday after the octaues of the Epiphany Rom xiii. B.

Bethren, owe nothyng to any man, but this, that ye loue one another: for he that loueth another, hath fulfilled the lawe. For these comaundementes: thou shalt not comyt aduourty, thou

shalte not kyll, thou shalt not steale, thou shalt not beare false wytnes, thou shalt not luste, and so forth (yf there be any other comaundement) it is all comprehended in this sayenge, namely: Loue thy neyghboure as thy selfe. Loue hurteth not his neyghbour: therefore is loue the fulfyllinge of the lawe.

The gospel on the fourth sonday after the octaues of the epiphany. The viii. chap. of Mat. C.

And when he entred into a shyp his discyples folowed hym. And behold there arose a great tempest in the see, in so muche that the shyppe was couered with waues, but he was a slepe. And his discyples came to hym sayenge: Mayster saue, we perishe. And he sayth vnto them, why are ye fearefull, O ye of lyttell fayth: Then he arose & rebuked the wyndes & the see, & there folowed a great calme. But the men merueyled, sayeng what maner of man is this, that both the wyndes & see obey hym.

The Epistle on the v. sonday after the octaues of the Epiphany. The iiii. chap. to the Colossians. B.

Bethren, nowe as electe of god, holy and welbeloued, put on tender mercye kyndnes, humblenes of mynde, mekenes, longe suffer

rynge, forbearynge one another
and forgyuynge one another,
yf any man haue a quarell a-
gaynst another, as Christe for-
gaue you, euen so do ye. Aboue
all these thynges put on loue,
whiche is the bonde of perfyte-
nesse, and the peace of god rule
in your hartes, to the whiche
peace ye are called in one body
and se that ye be thankeful. Let
the worde of Christe dwell in
you plenteously with all wyse-
dome, teache and exhorte your
owne selues in Psalmes and
Hymnes, and spirituall son-
ges, whiche haue fauour with
them, synngynge with grace in
your hartes to the lord. And
what so euer ye do (in worde or
dede) do all in the name of the
Lorde Jesu, grynng thanks
to god the father by hym.

The Gospell on the fyfthe
sonday after the octaues of
the Epyphany. The. xiii.
chap. of Matt. D.

Jesus sayd vnto his dis-
ciples: The kyngdome of
heauen is lyke vnto a mā
whiche sowed good sēde
in his fylde, but whyle he slept
his enmye came, & sowed tares
among the wheate, & went his
waye. But whā the blade was
spronge vp, and had broughte
forth fruyte, then appeared the
tares also. So the seruauntes
of the householder came & sayd
vnto him: Syr diddest not thou
sowe good sēde in the felder?

frō whence the hath it teares?
He sayde vnto them: The enui-
ous man hath done this. The
seruauntes sayd vnto hym:
Wylt thou then that we go, and
wede them vp? But he sayde:
naye, lest whyle ye gather vp
the tares, ye plucke vp also the
wheate with them, let bothe
growe together vntyll the har-
uest, and in tyme of haruest, I
wylt saye to the reapers: Gather
ye fyrst the tares, & bynde them
together in sheues to be brent,
but gather the weate in to my
barne.

The Epystle on the sonday
after weddyng goeth out,
called Septuagesima.
i. Cor. the. ix. chap. C.

Brethren, perceyue you
not how that they which
runne in a course, runne
all, yet but one receaueth
the rewarde: so runne, that ye
may obtayne. Euery man that
proueth maystryes abstayneth
from thynges, & they do it to ob-
tayne a crown that shal perysh:
but we to obtayne an euerla-
stynge crown. I therfore so rāne
not as an vncertayne thyng,
so fyght I not, as one that bea-
teth the ayre: but I tame my bo-
dy, and bynng it into subiectiō
lest by any meanes it come to
passe, that whan I haue prea-
ched to other, I my selfe shuld
be a caste a waye. Brethren, I
wold not that ye shuld be igno-
raunt howe that oure fathers
A. iiii.

The Epistles and

were all vnder the cloude, and all passed thorowe the see, and were all baptyfled vnder Moyses in the cloude, and in the see, and dyd all eate of one spiritual meate, & dyd al dryncke of one maner of spirituall drynke and they dronke of that spirituall rocke that folowed them which rocke was Chyste.

The Gospell on the sonday after weddyngge goeth out called Septuagesima.

Matthewe. xi. A.

Iesus sayde vnto his discyples: The kyngdome of heauen is lyke vnto a man that is an housholder, whiche went out early in the mornynge to hyre labourers into his vyneyarde: and whan the agrement was made with the labourers for a peny a day he sent them into his vineyard And he wente out aboute the thyrde houre, and sawe other standynge ydle in the market place, and sayde vnto them: Go ye also into the vyneyarde and what so euer is ryghte, I wyll geue you. And they wente theyr waye. Agayne he wente out about the fyrte and mynth houre, and dyd lykewyse. And aboute the eleuenth houre he went out, & founde other standynge ydle, & sayde vnto them: why stande ye here all the daye ydle? They sayde vnto hym: Bycause no mā hath hyred vs. He sayd vnto them: Go ye also

into the vyneyarde, and what so euer is ryght, that shall ye receaue. So whā euen was come the lord of the vyneyard sayd vnto his stewarde. Call the labourers, and gyue them theyr hyre, begynnynge at the laste vntyll the fyrste. And whan they dyd come that came aboute the eleuenth houre, they receyued euery man a peny. But whan the fyrst came also, they suppo sed that they shulde haue receyued moze, and they lykewyse receyued euery mā a peny. And whā they had receyued it, they murmured agaynst the good mā of the house, sayeng: These laste haue wroughte but one houre, & thou haste made them equall vnto vs, whiche haue borne the burthen and heate of the daye. But he answered vnto one of them, & sayde: Frende I do the no wronge, dyddeste thou not agre with me for a peny? Take that is thyne and go thy waye, I wyll gyue vnto this laste, as moche as to the. Is it not lawfull for me to do as me lysteth with myne owne goodes? Is thyne eye euill because I do good? so the laste shalbe fyrst, and the fyrste shalbe laste: for many be called, but fewe be chosen.

The Epytyle on the sonday of Sexagesima. The. ii. ppytyle to the Corinthyans, & the. xi. chapyter. D.

Brethren ye suffre fool-
les gladly, saynge that
ye your selues are wy-
se, for ye suffre yf a man byng
you into bondage, yf a man de-
uoure, yf a man take, yf a man
exalte hymselfe, yf a mā smyte
you on the face, I speake as cō-
cernyng rebuke, as though we
hadde bene weake (in this be-
halfe) how be it, wherin so e-
uer any man dare be bolde, (I
speake foolyschly) I dare be
bolde also. They are Ebriues,
euen so am I. They are Israe-
lytes, euen so am I. They are
the seede of Abraham, euen so
am I. They are the ministers
of Christ (I speake as a foole)
I am more. In labours more
abundaunt, in stryppes aboue
measure, in pryson more plente-
ously, in deth oft, of the Jewes
fyue tymes receyued I, euery
tyme fourty stryppes saue one.
Thysse was I beaten with
rodde, I was once stoned, I
suffred thysse mytwake.
Nyghte and daye haue I bene
in the depth of the see, in iour-
neye often, in seoperdyes of
myne owne nacyon, in icoper-
dyes amonge the Hethen. In
peryls in cyties, i peryls in wyl-
dernesse, in peryls in the see, in
peryls amonge false brethren,
in labour and trauayle, in wat-
chyng oftē, in hunger, in thurst,
in fastynges often, in colde and
nakednes, besyde the thynges
whiche outwardly happen vnto

me, I am combyed dayly and
do care for all congregacyons,
who is weake, and I ame not
weake: who is offended, and
I burne not: Yf I must nedes
boast, I wyll boast of the thynges
that concerne myne infir-
myties. The god and father of
our lord Jesus Christ, which
is blessed for euer more, know-
wethe that I lye not.

The Gospell on the sonday
of Heragesima. The. viii.
chapyter of Luke. A.

When muche people were
gathered together, and
were come to Jesus out
of all cyties, he spake by
a similitude, The sower went
out to sowe his seede, and as he
sowed, some fell by the waye
syde, and it was traden vnder
fete, and the foules of the ayre
deuoured it vp, and some fell
on stones, & as soone as it was
spronge vp, it wythered away,
bycause it lacked moystnes, &
some fell amonge thornes, and
the thornes spronge vp with it
and choked it. And some fel on
good ground, and spronge vp,
& bare frute an hondreth folde
And as he sayde these thynges
he cryed: He that hath eares to
heare, let hym heare. And his
discyples asked hym, sayenge:
what maner of symylytude is
this. And he sayde: Unto you
it is gyuen to knowe the secre-
tes of the kyngdome of god,
A. b.

The Epistles and

but to other in parables, that whan they se, they shulde not se: and whan they heare, they shulde not vnderstande. The parable is this: The sede is the word of god, those that are besyde the waye, are they that heare, & then cometh the deuyl & taketh awaye the worde out of theyr hartes, lest they shuld beleue, and be saued. They on the stones, are they which whā they heare receyue the worde with ioye, and these haue no rootes, whiche for a whyle beleue, and in tyme of temptacyō go awaye. And that which fell amonge thornes, are they, whiche whan they haue herde, go forth, and are choked with cares and ryches, and voluptuose lyuynge, and byynge forth no fruyte. That whiche fell in the good grounde, are they whiche with a good & pure harte heare the word, and kepe it, & byynge forth fruyte thowowe pacience.

The Epytyle on the sonday of quinquagesima. The. i. ppytyle to the Corinthyans, the. xiii. chap. A.

Brethren, though I speake with the tungen of men & of angels, and haue no loue, I am euen as soundynge bras, or as a tynklynge cymbale. And though I coude prophecy, and vnderstode all secretes, and all knowledge, yee yf I haue all

sayth, so that I can moue mountaynes out of theyr places, and yet haue no loue. I am nothing. And though I bestowe all my goodes to fede the poore: and though I geue my body euen that I burned, and yet haue no loue, it profiteth me nothyng. Loue suffreth longe & is courteous, loue enuyeth not, loue doth not frowardly, swelleth not, dealeth not dishonestely, seeketh not hyr owne, is not prouoked to angre, thyneketh no euyl, reioyceth not in iniquite, but reioyceth in the truth, suffereth all thyng, beleueth all thynges, hopeth all thynges, endureth all thynges. Though that prophesynges fayle, ether tungen cease, or knowlege vanyshe away, yet loue falleth neuer awaye: for our knowlege is vnperfyte: but whan that whiche is perfyte is come, than that which is vnperfyte shalbe done awaye. Whan I was a chylde, I spake as a chylde, I vnderstode as a chylde, I ymagyned as a chylde: but as soone as I was a man, I put awaye all chyldyshnes, now we se in a glasse euen in a darke speakyng, but than shall we se face to face. Nowe I knowe vnperfytly, but than shall I knowe euen as I am known, nowe abydeth sayth, hope, and loue, euen these thre, but chysce of these is loue.

The gospel on the sondaye
of quinquagesima. The
xviii. cha. of Luke. F.

Jesus toke vnto hym the
xii. and sayd vnto them:
Beholde we go vp to Je
rusalem, and all shall be
fulfilled that is wyttē by the
prophetes, of the sonne of mā.
For he shall be deliuered vnto
the gentyles, & shalbe mocked,
and despytfully entreated, and
spitten on: and whā they haue
scourged hym, they wyll put
hym to deth, & the thyrde daye
shall he ryse agayne. And they
vnderstode none of these thyn-
ges, & this sayenge was hyd
from them, so that they per-
ceyued not the thynges whiche
were spoken. And it came to
passe, that as he was nye vnto
Jerico, a certayne blynde man
sate by the waye syde beggynge
and whan he herde the people
passe by he asked what it ment
And they sayde vnto hym, that
Jesus of Nazareth went by,
and he cryed, sayenge: Jesus
thou sonne of Dauid, haue mer-
cy on me. And they which went
before rebuked hym, because
he shulde holde his pceace, but
he cryed so muche the more:
Thou sonne of Dauid haue
mercy on me. And Jesus stode
styll and commaunded hym to
be brought vnto hym: and whā
he was com nere, he asked hym
sayeng: What wilt thou that
I do vnto the? And he sayde:

Lord that I maye receyue my
syghte. And Jesus sayde vnto
hym: Receaue thy syghte, thy
fayth hath saued the: and im-
mediatly he receaued his syght
and folowed hym praysynge
god: and all the people whan
they sawe it, gaue laud to god.

The Epyistle on Alshewent
daye. The second chapter
of Joel. C.

Dire Lord sayth: Tur-
ne you vnto me with al
your hartes, with fa-
stynge, wepyng and
mournynge, teare your hartes
and not your garmentes, turne
you vnto the lord your god,
for he is gracious and mercy-
full, longe sufferynge and of
great compaſſyon, and ready
to pardon wickednes, then (no
doubte) he also shall turne and
forgiue, and after his chaste-
nyng he shall let your increace
remayne for meate and drynke
offerynges vnto the lord your
god. Blowe out the trompet
in Syon, proclayme a fastynge
call the congregacyon, and gas-
ther the people together, war-
ne the congregacyō, gather the
Elders, bynge the chyldren &
suklynges together. Let the
bydegrome conume out of his
chambre, and the byde out of
hys parlour, let the prestes that
ministre vnto the lord wepe
bytvene the proche & the auter
& say: Be favourable o lord be

The Epistles and

faunourable vnto thy people, let not thy herytage be brought to such confusyon, lest the they then be lordes therof. wherfore shulde they saye amonge the theythen: where is nowe they? god. Than shall the lord be gelous ouer his lande, & spare his people, yee, the lordes shall answer, and say vnto his people: Beholde, I wyll sende you corne, wyne, and oyle, so that ye shall haue plenty of them, & I wyll no more geue you ouer to be a reppose amonge the theythen.

The Gospell on Ashewens daye. Mathew. vi. C.

Thyse sayde vnto his disciples: whan ye faste be not sad, as the ypocrites are, for they dysfigure theyr faces, that it maye appeare vnto men howe that they faste. Merely I saye vnto you, they haue theyr reward. But thou whan thou fastest, anoynte thy heed, and washe thy face, that it appeare not vnto men, howe that thou fastest, but vnto thy father whiche is in secrete, & thy father whiche seeth in secrete, shall rewarde the opely. Lay not vp for your selues treasure vppon earthe, where the rust and mothe doth corrupt, & where theues breake through and steale, but laye vp for you treasures in heauen, where neyther ruste, nor mothe

dothe corrupte, and where theues do not breake thorow, nor steale. For where youre treasure is, there wyll your harte be also.

The Epylle on the fyrste sondaye in lente. The. ii. ppylle to the Cor. vi. A.

Brethren, we also as helpers exhorte you that ye receyue not the grace of god in vayne, for he saythe: I haue herde the in the tyme accepted and in the daye of saluacyon haue I succoured the. Beholde nowe is the accepted tyme, beholde, nowe is the daye of saluacyon, let vs gyue no occasion of euyl, that in our office be founde no faute, but in all thynges let vs behaue our selues as the ministers of god: In moche pacyence, in afflictions, in necessities, in anguyshes, in stryppes, in prisonmentes, in strifes, in labours, in watchynges in fastyng, in purenesse, in knowledge, in longe suffryng, in kyndnesse, in the holy ghoost in loue vnfayned, in the wordes of truth, in the power of god, by the armour of ryghteousnes, of the tyght hande and on the lefte, by honour and dishonour, by euyl reporte & good reporte, as deceyuers, and yet true, as vnknewen, & yet knowen: as dyeng, and beholde we

lyue: as chastened, and not kyl:
led: as sorowpunge, and yet al-
waye merce: as poore, and yet
make many ryche: as haupnge
nothyng, and yet possessyng
all thynges.

The gospell on the fyfthe
sondaye in lent. The. iiii.
chapi. of Math. 2.

Then Iesus was led a-
waye of the spirite into
wyldernesse, to be tem-
pted of the deuyll. And
whan he had fasted forty day-
es, and forty nyghtes, at the
laste he was anhungred. And
whā the tempter came to hym
he sayde: If thou be the sonne
of god, commaunde that these sto-
nes be made breade. But he an-
swered and sayde: It is wyrt-
ten: man shal not lyue onely by
breade, but by every word that
procedeth out of the mouth of
god. Then the deuyll taketh
hym vp into the holy citie, and
setteth hym on a pynacle of the
temple, and sayeth vnto hym:
If thou be the sonne of god,
caste thy selfe downe headlyng
for it is wyrtten: He shall geue
his aungels charge ouer the, &
with theyr handes they shall
holde the vp, lest at any tyme
thou dash the thy fote agaynst
a stone. And Iesus sayde to
hym: It is wyrtten agayne:
Thou shalt not tempte the lord
thy god. Agayne the deuyll ta-
keth hym vp into an exceedyng

hye mountayne, and sheweth
hym all the kyngdomes of the
worlde, and the gloire of them
and sayeth vnto hym: All these
wyl I geue the, if thou wylt
fall downe and worshyp me.
Then sayeth Iesus vnto hym:
Auoyde sathan. for it is wyrt-
ten: Thou shalt worshyp the
lord thy god, and hym onely
shalt thou serue.

The Epistle on the second
sonday in lente. The fyfthe
pysle to the Thessolonis-
ans: and. iiii. chap. 2.

We beseeche you brethern,
and exhorde you by the
lord Iesus, that ye en-
crease more and more e-
uen as ye haue receyued of vs
howe ye oughte to walke and
to please god: For ye knowe
what commaundementes we gaue
you by our lord Iesu Chyriste.
For this is the wyl of god, e-
uen your holynes, that ye shuld
abstayne from fornication, and
that every one of you shulde
knowe howe to kepe his bes-
sell in holynesse and honoure:
and not in the luste of concupis-
cence, as do the hepythen, whi-
che know not god: that no man
oppresse and defraude his bro-
ther in bargaynyng, because
that the lord is the auenger of
all suche thynges, as we tolde
you before and testyfied, for
god hath not called vs vnto vn-
clennesse, but vnto holynesse in
Chyriste Iesus our lord.

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The Gospell on the second
sondaye in lent. The. xv.
chap. of Matthew. L.

Jesus went thence and de-
parted into the coastes
of Tyre and Sydo. And
he holde a woman of Ca-
naan whiche came out of the
same coastes, and cryed vnto
hym sayenge: Haue mercy on
me (o lord) thou sonne of Da-
uid, my daughter is piteously
vexed with a deuyl. But he an-
swered her nothyng at all. And
his discyples came & besoughte
hym, sayeng: Sende hyr away
for she cryeth after vs. He an-
swered, and sayde: I am not
sente, but vnto the losse shepe
of the house of Israell. Then
she came and worshipped hym
sayeng: Mayster helpe me. He
answered and sayde: It is not
meate to take the chyldrens
bread, and to caste it to dogges.
She answered, & sayde: Truth
lord: Neuerthelesse the dog-
ges eate of the crummes whi-
che fall frome theyr maysters
table. Then Iesus answered
and sayde vnto her: O womā
greate is thy fayth, be it vnto
the euen as thou wylt. And hyr
doughter was made whole e-
uen at that same tyme.

The Epistle on the thyrde
sondaye in lent. To the
Ephesians, the. v.
chapter. A.

Brethren, be ye ther-
fore folowers of god
as dere chyldren, and
walke in loue, euen
as Christ loued vs, & gaue hym
selfe for vs, an offerynge and a
sacrifyce of a swete sauour to
god, as for fornicacyon and all
vncleannes or couetousnes, let
it not be ones named amonge
you, as it becometh sayntes, or
fylthyneffe, or folythe talkyng,
or iekyng which are not comly,
but rather gyuyng of thanks.
For this ye know, that no ho-
meger, cyther vncleane per-
son, or couetous person, which
is a worshypper of ymages,
hath any inheritaunce in the
kyngdome of Christ, & of god.
Let no man deceyue you with
vayne wordes, for bycause of
suche thynges commeth the
wraath of god vpon the chyldre
of disobedience. Be not ye ther-
fore cōpaniōs of them, ye were
somtyme darkenes, but now
are ye lyght in the lord, walke
as chyldre of lyght, for the frut
of the spirite consisteth in all
goodnes, ryghteousnes & truth.

The Gospell on the thyrde
sondaye in lent. The. xi.
chap. of Luke. L.

Jesus was castyng out
a deuyl, and the same
was domme. And when
he had caste out the de-
uyl, the domme spake, and the
people wondered: but some of

them sayde: He casteth out deuyls thowme Belzebub, the chefe of the deuyls. And other tempted hym, and requyred of hym a signe from heauen. But he knowynge theyr thoughtes, sayde vnto them: Every kyngdome dyuided agaynst it selfe, is desolate, and one house doth fall vpon an other. Yf Satan also be dyuided agaynst hym selfe, how shall his kyngdome endure? bycause ye say, that I caste out deuyls thowme Belzebub. Yf I by the helpe of Belzebub caste out deuyls, by whose helpe do your chyldren caste them out? Therfore shall they be your iudges. But yf I with the synger of god cast out deuyls, no dowte, the kyngdome of god is come vpon you. whā a stronge man armed watcheth his house, the thynges that he posselseth are i peace, but whā a stronger than he cometh vpon hym and ouercōmeth him he taketh from hym all his harneys, wherin he trusteth, and dyuideth his goodes. He that is not with me is agaynste me, and he that gathered not with me, scattereth abroad. Whan the vnclene spirite is gone out of a man, he walketh through drye places, sekynge reste, and whā he fyndeth none, he sayth: I wyl returne agayne vnto my house, whence I came out: and whan he cometh, he fyndeth it swepte and garnysched,

than goeth he & taketh to hym seuen other spirites, worse thā hym selfe, and they entre in, & dwell there: & the ende of that man is worse than the begynnyng. And it fortuneth that as he spake these thynges, a certayne woman of the company lyfte vp hyr voyce, and sayde vnto hym: Happy is the wombe that bare the, & the pappes whiche gaue the sucke. But he sayde: Yee happy are they that heare the word of god, & kepe it

The Epyistle on mydlente sondaye. The fourth chap. to the Galathians. **E.**

Rethen it is wyrtten that Abraham hadde two sonnes, the one by a bonde mayde, the other by a fre woman, yee and he whiche was boine of the bonde woman was boine after the fleshe: but he whiche was of the free woman, was boine by promyse: whiche thynges are spokē of an allegory. For these are two testaments, the one frome the mount Sina, which gendyeth vnto bondage, which is Agar, for mount Sina is Agar in Arabia, and bordereth vpon the cyrie, whiche is now called Ierusalem, and is in bondage with hyr chyldre. But Ierusalem whiche is aboue, is free, which is the mother of vs all. For it is wyrtten: Reioyce thou baren that bearest no

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chyliden, breake forth, and crye thou that trauaylest not: for the desolate hath many mo chylde than she which hath an husband. Brethren, we are after Isaac the chyliden of promise, but as than he that was borne after the fleſhe, persecuted hym that was borne after the ſpirit euen ſo is it nowe. Neuertheles, what ſayth the ſcripture: Put away the bonde woman, and hyr ſonne: for the ſonne of the bonde woman ſhall not be heyre with the ſonne of the fre woman. So than brethren, we are not chyliden of the bonde womā, but of the fre woman.

The Goſpell on mydlente ſondaye. The. vi. chap. of John. A.

Jeſus went his way ouer the ſee of Galile, whiche is the ſee of Tiberias, and a great multitude followed hym becauſe they ſawe his myracles, which he dyd on them that were diſeaſed. And Jeſus went vp into a mountayne and there he ſate with his diſcyples, & Eaſter a feaſte of the Jewes was nye. When Jeſus then lyfte vp his eyes, & ſawe a greate compaignye come vnto hym, he ſayth vnto Philip: whence ſhall we bye bread that theſe maye eate? This he ſayde to proue hym, for he hym ſelfe knewe what he wolde do. Philip answered hym: Two

hondreth peny worth of breade are not ſufficiēt for them, that euery man maye take a lytell. One of his diſciples, Andrew Symon Peters brother ſayth vnto hym: There is a ladde here, whiche hath fyue barley loues, and two fyſhes, but what is that amonge ſo many? And Jeſus ſayde: Make the people ſytte downe. There was much graſſe in that place: ſo the men ſate downe, in nombre about fyue thouſande. And Jeſus toke the breade, and when he hadde gyuen thankes, he gaue to the diſcyples, and the diſcyples to them that were ſette downe. And lykewyſe of the fyſhes, as moche as they wold. Whan they hadde eatē ynough, he ſayeth vnto his diſcyples: Gather vp the broken meate, which remaineth, that nothyng be loſte. And they gathered it to gether, and fylled. xii. baskettes with the broken meate of the fyue barley loues, whiche broken meate remayned vnto the that hadde eaten. Then thoſe men whan they had ſene the miracle that Jeſus dyd, ſayde: This is of truthe the ſame prophete that ſhulde come in to the worlde.

The Epyſtle on paſſyon ſondaye. The. ix. chap. to the Hebrewes. C.

Brethren, Chriſt beyng a ſanctified preeſte of good thinges to come, came by a grea-

ter and a more perfyt tabernacle, not made with handes, that is to saye, not of this buyldyng neyther by the bloud of goates and calues, but by his owne bloude he entred in once in to the holy place, and founde eternall redempcyon. For yf the bloude of oxen and of goates, and the ashes of a yonge cowe whan it was spryncled, purifyeth the vnclene, as touchyng the purgynge of the fleshe: Howe muche more shall the bloud of Christ (which thow the eternall spirite, offred hym selfe, without spotte to god) purge your consciences from dead workes, for to serue the lyuynge god: And for this cause is he the mediatour of the new testament, that thow the death whiche chaunced for the redempcyon of those transgressions that were vnder the fyrste testament, they whiche are called myght receyue the promyse of eternall inheritaunce.

The Gospell on Passyon
sondaye. The. viii. chapter
of Ihon. f.

Jesus sayde vnto the company of the Jewes and the hye prestes: Whiche of you rebuketh me of synne? Yf I saye the truthe, why do not ye beleue me? He that is of god, heareth goddes wordes, ye therfore heare them not, because ye are not of god.

Then answered the Jewes, and sayde vnto hym: Saye we not well that thou arte a Samaritane, and haste the deuyl? Jesus answered: I haue not the deuyl, but I honour my father, and ye haue dishonoured me. I seeke not myn owne praisse there is one that seeth, & iudgeth. Merely verely I say vnto you, yf a man kepe my sayenge, he shall neuer se death. The Jewes sayd vnto hym: Howe knowe we that thou hast the deuyl. Abraham is dead and the prophetes, & thou sayest: Yf a man kepe my sayeng, he shall neuer taste of death. Art thou greater then our father Abraham, whiche is dead, and the prophetes are dead? whom makest thou thy selfe? Jesus answered: Yf I honour my selfe, my honour is nothing it is my father that honoureth me, which ye saye is your god, and yet haue ye not known hym, but I knowe hym: and yf I saye I knowe hym not, I shall be a lyer, lyke vnto you: But I knowe hym, and kepe his sayenge. your father Abraham was glad to se my daye, & he sawe it, and reioyced. Then sayde the Jewes vnto hym: Thou arte not yet fyfty yere olde, and hast thou sene Abraham? Jesus sayde vnto them: Merely verely I saye vnto you yer Abraham was boorne, I am. Then toke they vp stones to

25. i.

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caste at hym: but Iesus hydde hym selfe, and wente oute of the temple.

The Epistle on Palme son day. The seconde chapiter to the Philippians. A.

Brethren, lette the same mynd be in you, that was also in Christ Iesu, whiche whan he was in the shape of god, thought it not robbery to be equall with God. Neuertheles, he made hym selfe of no reputation, takyng on hym the shape of a seruaunt, and became lyke vnto men, and was founde in his apparell as a man: he humbled hym selfe, and became obedient vnto the deth, euen the deth of the crosse wherfore god also hath exalted hym on hys, and gyuen him a name whiche was aboue all names, that in the name of Iesus euery knee shuld bowe, both of thynges in heauen, and thynges in earth, and thynges vnder the earth, and that all tungen shuld confesse that Iesus christ is the lord, vnto the prayse of god the father.

The passyō on Palme son day. The. xxvi. chapiter of Mattheu. A.

Iesus sayde vnto his discyples: Ye knowe that after two dayes shalbe Easter and the sonne of man shal be deliuered ouer to be crucified. Than assembled

together the chiefe prestes, and the Scribes, & the elders of the people, vnto the palays of the hyghe preste, which was called Cayphas, and helde a counsell that they myghte take Iesus by subtilite, and kyll hym: but they sayde: Not on the holy daye, lest there be any vyroure amonge the people. whan Iesus was in Bethanye in the house of Symon the lyper, ther came vnto hym a woman hauyng an alabaster boxe of precious oyntment, and poured it on his heade as he satte on the bourde. when his disciples sawe it, they had indignation, sayeng: what neded this wayt this oyntment myght haue ben well soulede, and gyuen to the poore. when Iesus vnderstode that, he sayd to them: why trouble ye the woman, she hath wrought a good worke vpon me, for ye haue poore folke alwayes with you, but me shall ye not haue alwayes. And in that she cast this oyntment on my body, she dyd it to bury me withal. Merely I say vnto you where so euer this gospel shal be preached throughout all the world, there shal also this that she hath done, be tolde for a memoriall of her. Then one of the twelue, called Judas Iscariot, went vnto the chiefe prestes, and sayde: what wyll ye gyue me, and I wyll deliuer hym vnto you: And they ap-

poynted vnto him thyrty peces
 of syluer, and from that tyme,
 he sought oportunitie to betray
 hym. The fyrste daye of swete
 breade, the discyples came to
 Iesus, sayeng vnto hym: wher
 wilt thou that we prepare for
 the to eate the Paschal lambe?
 And he sayd: Go in to the citie,
 vnto such a man, and say vnto
 hym: The mayster saythe my
 tyme is at hande, I wyll kepe
 myne Easter at thy house with
 my discyples. And the discyples
 dyd as Iesus had appoynted
 them, and made ready the Ea-
 ster lambe. When the euen was
 come, he sate downe with the
 twelue. And as they dyd eate,
 he sayde: Verely I saye vnto
 you, that one of you shall be-
 traye me. And they were exce-
 dyng sorrowfull, & began eue-
 ry one of them to say vnto hym
 As it I loide? He answered &
 sayde: He that dyppeth his
 hande with me in the dysche,
 the same shall betraye me. The
 sonne of mā goeth as it is writ-
 ten of hym, but wo be to that
 man by whom the sonne of mā
 shalbe betrayed. It hadde ben
 good for that man, yf he hadde
 neuer ben bozne. Then Judas
 whiche betrayed hym, answe-
 red and sayd: Mayster is it I?
 He sayd to hym thou hast sayd
 As they dyd eate, Iesus toke
 bread, & gaue thanks, brake it,
 and gaue it to the discyples, &
 sayde: Take, eate, this is my

body. And he toke the cup, and
 thanked, and gaue it them, say-
 eng: Drynke of it euery one,
 for this is my bloud of the new
 testament, that shalbe shed for
 many, for the remyssyon of syn-
 nes. I say vnto you: I wyll not
 drynke henceforth of this fruy-
 te of the vine tree, vntyll that
 day, whē I shall drynke it new
 with you in my fathers kyng-
 dome. And whē they had sayde
 grace, they went out into mount
 Olyuete. Then sayd Iesus vn-
 to them: All ye shall be offended
 by me this nyght. For it is writ-
 ten: I wyll smyte the shepheard
 and the shepe of the flocke shal
 be scattered abroad. But after
 I am rysen agayne, I wyll go
 before you in to Galile. Peter
 answered & sayde vnto hym:
 Though all men be offended
 by the, yet wyll I neuer be of-
 fended. Iesus sayd vnto hym:
 Verely I saye vnto the, that
 this same nyghte before the
 cocke crowe, thou shalte denye
 me thryse. Peter said vnto him
 Yf I shulde dye with the, yet
 wyll I not denye the. Lykewyse
 also sayde all the discyples.
 Then came Iesus with them
 vnto a ferme place, whiche is
 called Gethsemane, and sayde
 vnto the discyples: Syt ye here
 whyle I go & pray yonder. And
 he toke with hym Peter, and
 the two sonnes of zebede, & be-
 gan to waxe sorrowfull, & heu-
 ry. Then sayd Iesus vnto the, my

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soule is heuy euen vnto death,
 tarys ye here and watche with
 me. And he went a lytle farther
 and fell flatte on his face, and
 prayed sayenge: O my father,
 yf it be possyble, let this cuppe
 passe fro me, neuertheles, not
 as I wyll, but as thou wylte.
 And he came vnto the discy-
 ples, and founde them a slepe,
 and sayde to Peter: what
 coulde ye not watche with me
 one houre? watche and praye,
 that ye entre not into tempta-
 cyon. The spirite is wyllynge
 but the flesh is weake. He went
 awaye once agayne, & prayed,
 sayenge: O my father, yf this
 cup maye not passe fro me, ex-
 cepte I drynke of it, thy wyll
 be fulfilled, and he came and
 founde them a slepe agayne,
 for theyr eyes were heuy, and
 he left them, and went agayne
 & prayed the thyrde tyme, say-
 enge the same wordes. Then
 came he to his dysciples, & sayd
 vnto them: Slepe on now and
 take youre reste, beholde, the
 houre is at hande, and the sonne
 of mā shalbe betrayed into the
 handes of synners: Kysse let
 vs be goynge, beholde, he is at
 hande that doth betraye me.
 whyle he yet spake, lo Judas
 one of the. xii. came, and with
 hym a greate multitude, with
 sweardes and staues, sent fro
 the chiefe prestes and elders of
 people. But he that betrayed
 hym had gyuen them a token,

sayenge: who so euer I kysse,
 that same is he, holde hym fast
 And forth with all he came to
 Iesus, and sayde: Hayle may-
 ster, and kysed hym. And Je-
 sus sayde vnto hym: Frende
 wherfore arte thou come? The
 came they and layde handes on
 Iesus, and toke hym. And be-
 holde, one of them which were
 with Iesus, stretched oute his
 hande, and drew his swearde,
 and stroke a seruaunt of the hye
 preste, and smote of his eare.
 Then sayde Iesus vnto hym:
 Put vp thy sweard in to his
 sheeth, for all that laye hande
 on the swearde, shall peryshe
 with the swearde. Thynkeste
 thou that I can not nowe pray
 to my father, and he shall gyue
 me euen nowe mo then. xii. le-
 gions of aungels. But howe
 then shulde the scriptures be
 fulfilled? for so muste it be.
 The same tyme sayde Iesus
 to the multytude. ye be come
 out as it were vnto a thefe,
 with sweardes and staues for
 to take me, I sate dayly tea-
 chynge in the temple amonge
 you, & ye toke me not. All this
 was done that the scriptures
 of the prophetes myghte be ful-
 fylled. Then all the discyples
 forsoke hym, & fled. And they
 toke Iesus, and ledde hym to
 Cayphas the hye preest, where
 the scribes and the elders were
 assembled. And Peter folowed
 hym a farte of, vnto the hye

preestes place, and wente and
 sate with the seruauntes, to se
 the ende. The chefe preestes and
 the elders, and all the counsell
 sought false witnessse agaynste
 Iesus, for to put hym to death
 but founde none: in so moche,
 that when many false wytnes-
 ses came, yet found they none.
 At the laste came two false wit-
 nesses, and sayde: This felowe
 sayde: I can destroye the tem-
 ple of god, and buylde it agayn
 in iiii. days. And the chefe prest
 arose and sayde vnto hym: An-
 swerest thou nothyng? Howe
 is it that these beare wytnesse
 agaynste the? But Iesus held
 his peace. And the chefe preste
 answered, and sayde vnto hym
 I charge the in the name of the
 lyuynge god, that thou tell vs
 whether thou be Chyrste the
 sonne of god. Iesus sayde to
 hym: Thou hast sayde. Neuer-
 theles I saye vnto you, here-
 after shall ye see the sonne of
 man, sytting on the ryght hand
 of power, and come in the clou-
 des of the skye. Then the hye
 preste rente his clothes, sayeng:
 He hath spoken blasphemy,
 what nede we any mo wytnes-
 ses. Beholde, now ye haue
 herde his blasphemy, what
 nede we any mo wytnesses. Be-
 holde, now ye haue herde his
 blasphemy, what thynke ye?
 They answered, and sayde: He
 is worthy to dye. Then spytte
 they in his face, and buffetted

hym with fylles. And other
 smote hym with the palme of
 of theyr handes on the face say-
 eng: Tell vs thou Christ, who
 is he that smote the? Peter sate
 without in the palayes, and a
 damsell came to hym, sayenge:
 Thou also wast with Iesus of
 Galile. But he denyed before
 them all, sayenge: I wote not
 what thou sayeste. When he
 was gone out into the porche,
 an other wenche sawe hym, &
 sayd vnto the that were there:
 This fellow was also with Je-
 sus of Nazareth. And agayne
 he denyed with an othe, that
 he knewe not the man. And af-
 ter a whyle came vnto hym,
 they that stode by, and sayde
 vnto Peter: Surely thou arte
 euē one of them, for thy speche
 bewrayeth the. Then begā he to
 curse, and to sweare, that he
 knewe not the man, and imme-
 dyately the cocke crewe. And
 Peter remembred the wordes
 of Iesu, which sayd vnto hym:
 Before the cocke crowe, thou
 shalt deny me thryse, and went
 out at the doers, and wept byt-
 terly. When the moynyng was
 come, all the chefe preestes and
 the elders of the people, helde a
 counsell agaynste Iesu, to put
 hym to deathe, and brought
 hym bound, and deliuered hym
 vnto Poncius Pylate the des-
 byte. Then Judas whiche be-
 trayed hym, sawe that he was
 condemned, he repented hym

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selfe and broughte agayne the
 xxx. plates of syluer to the hye
 prestes and elders sayenge: I
 haue synned, betrayenge the in-
 nocent bloude. And the sayde,
 what is that to vs, se thou to
 that. And he caste downe the
 syluer plates in the temple and
 departed, and went and honged
 hym selfe, and the chiefe prestes
 toke the seluer plates, & sayde:
 It is not lawfull for to putte
 them into the treasure, bycause
 it is the pryce of bloude. And
 they toke counsell, and boughte
 with them a potters felde, to
 burye straungers in, wherfore
 the felde is called the felde of
 bloude vnto this daye. Then
 was fulfilled that which was
 spoken by Jeremy the prophet
 sayenge. And they toke xxx. syl-
 uer plates, the pryce of hym
 that was valued, whome they
 bought of the chyldren of Isra-
 ell, and they gaue them for the
 potters felde, as the lord ap-
 poynted me. Jesus stode before
 the debyte, and the debyte aied
 hym, sayenge: Arte thou the
 kyng of the Jewes? Jesus sayd
 vnto hym: Thou sayest. And
 whan he was accused of the
 chiefe prestes and elders, he an-
 swered nothyng. Then sayde
 Pylat vnto hym: Hearest thou
 not howe many thynges they
 laye agaynste the? And he an-
 swered to hym neuer a worde,
 in so muche that the debyte in-
 uyled greatly. And that fest the

debyte was wonte to deliuer
 vnto the people a prysoner,
 whome they wolde desyre. He
 had thā a notable prysoner, cal-
 led Barrabas, & whē they were
 gathered togyther. Pylat sayd
 vnto them. Whether wyll ye
 that I gyue louse vnto you Bar-
 rabas, or Jesus whiche is cal-
 led Chyyst? For he knewe well
 that for enuy they had deliue-
 red hym. Whan he was set
 downe to gyue iudgemēt, his
 wyfe sent to hym, sayeng: Ha-
 ue thou nothyng to do with
 that iuste man, for I haue suf-
 fered many thynges this day in
 a dreame about hym. But the
 chiefe prestes and elders hadde
 perswaded the peple, that they
 shulde axe Barrabas, & shulde
 destroye Jesus. Then the de-
 byte answered, and sayde vnto
 them: Whether of the twayne
 wyll ye that I lette lose vnto
 you? And they sayde: Barra-
 bas. Pylate sayde vnto them:
 what shall I do then with Je-
 sus, which is called Chyrist?
 They all sayd to hym: Let hym
 be crucyfied. Then sayde the
 debyte: what euyl hath he done
 And they cryed the moze, say-
 eng: Let hym be crucyfied.
 when Pylate sawe that he per-
 uayled nothyng, but that moze
 busynes was made, he toke wa-
 ter, and washed his handes be-
 fore the people, sayeng: I am
 innocent of the bloude of this
 iuste person, and that ye shall

se. Then answered all the people, and sayde: His bloude be on vs, & on our chyldren. Than let he Barrabas louse vnto the and scourged Iesus, and deliuered hym to be crucyfied.

Than the souldyours of the debytte toke Iesus into the comune hall, and gathered vnto hym all the company, and they strypped hym, and put on hym a purple robe, & plated a crowne of thornes, and put vpon his heed, and a rede in his ryghte hande, and bowed theyr knees before hym and mocked hym, sayenge: Hailc kyng of the Jewes, and spytte vpon hym and toke the rede, and smote hym on the heed. And whā they had mocked hym, they toke the robe of hym agayne, and putte his owne rayment on hym, and led hym away to crucyfy hym. And as they came oute, they founde a man of Cyren, named Symon, hym they compelled to beare his crosse. And when they came vnto the place, called Golgatha, that isto say, a place of deed mennes sculles, they gaue hym vineger to drynke, mengled with gall: and when he had tasyted therof, he wolde not drynke. when they had crucyfied hym, they parted his garments, and dyd cast lottes: to fulfyll that was spoken by the prophete: They dryyded my garments amonge them, and vpon my vesture dyd they caste

lottes. And they sate and watcheth hym there, and they set vp ouer his heed, the cause of his death wyrtten: This is Iesus the kyng of the Jewes. And there were two theues crucyfied with hym, one on the ryghte hande, and an other on the lyfte. They that passed by, reuiled hym, waggyng their heedes and sayng: Thou that destroyest the tēple of god, and buyldest it in.iii. daies, saue thy selfe yf thou be the sōne of god come down fro the crosse. Lyke wyse also the hye prestes mocking hym, with the scribes and elders sayde: He saued othere, hymselfe he can not saue yf he be the kyng of Israell, let hym now come downe frome the crosse, and we wyl belyue hym: He trusted in god, let hym deliuer hym now, yf he wylle haue hym: For he sayde: I am the sōne of god. That same also the theues whiche were crucyfied with hym caste in his teethe. Frome the fyrte houre was there darknes ouer all the lande, vntyll the nynt houre. And about the nynt houre, Iesus cryed with a loude voyce, sayenge: Eli Eli Lamasabathay. That is to saye: My god, my god, why haste thou forsaken me?

Some of theym that stode there whenne they herde that, sayde: Thys manne called for

B.iii.

The Epistles and

Helias, and strapte vay one of them ranne and toke a sponge, and fylled it full of vineger, & put it on a rede and gaue hym to drynke. Other sayde: Let be, let vs se whether Helyas wyll come and delyuer hym. Iesus cryed agayne with a loude voyce, and yelded vp the goost. And beholde, the bayle of the tēple dyd rente in twayn from the top to the botom, and the earth dyd quake, and the stonnes dyd rente, and graues dyd open, and the bodyes of many sayntes whiche slepte, arose & came out of theyr graues after his resurreccyon, and came in to the holy cytie, and appeared vnto many. When the Centurion and they that were with hym watchynge Iesus, sawe the earth quake, and those thynges whiche happened, they feared greatly, sayenge: Of a surety this was the sonne of god. And women were there beholdinge hym a farre of, whiche folowed Iesus from Galile, ministrynge vnto hym, amonge whiche was Mary Magdalē, and Mary the mother of James and Ioses, & the mother of zebedees chyldren. When the euen was come, there came a ryche man of Aromathia named Ioseph, whiche also was Iesus discypyle, he went to Pilate, and begged the body of Iesus: Then Pilate commaunded the body to be delyuered.

And Ioseph toke the body, & wrapped it in a cleane linnen cloth, and put it in his newe tombe, which he had hewen out euen in the rocke, and rolled a greate stone at the doze of the sepulchre, and departed. And there was Mary Magdalene and the other Mary syttinge ouer agaynste the sepulchre.

The Gospell on Palme sondaye.

The nexte daye that followeth the daye of preparynge, the hye prestes and pharisees gat the selues to Pilate, and sayde: Syr we remembre, that this deceauer sayde whyle he was yet alyue: After .iii. dayes I wyll aryse agayne: Command therfore the sepulchre be made sure vntyll the thyrde daye, lest paduerture his disciples come and steale hym away, and saye vnto the people: He is risen from deth, and the laste errour shall be worse, then the fyrste. Pilate sayd vnto them: Take watchemen, go and make it as sure as ye can. And they went and made the sepulchre sure with watchemen, and sealed the stone.

The passyon on good fryday. The .xviii. cha. of Ihon 3.

Iesus went forth with his discyples ouer the brooke Cedron, where was a garden, into whi-

che he entred with his discy- the Jewes, toke Iesus, & bound
 ples. Judas also, whiche be- hym, and ledde hym awaye to
 trayed hym, knewe the place: Anna fyrste, for he was father
 for Iesus oftentymes resorted lawe vnto Cayphas, whiche
 thyder with his disciples. Ju- was the hye preste that came
 das then after he had receaued yere. Cayphas was he whiche
 a bende of men, and ministers gaue counsell to the Jewes,
 of hye prestes and pharisees, that it was expedient that one
 came tytther with lanternes man shulde dye for the people.
 and fyre brondes, and weapes. And Simon Peter folowed
 Then Iesus knowynge all Iesus, and so dyd an other dis-
 thynges that shulde come on ciple, that disciple was knowen
 hym, went forth, and sayde vn- vnto the hye preste, and went
 to them: whome seke ye? They in with Iesus into the palays
 answered hym: Iesus of Na- of the hye preste: but Peter
 zareth. Iesus sayde vnto them stode at the doze without: Tha
 I am he. Judas also which be wente out the other discyp-
 trayed hym stode with them, ple, whiche was knowen vnto the
 but as soone as he had sayde hye preste, & spake to the dama-
 vnto them: I am he, they went sel that kept the doze, & brought
 backwardes, and fell to the in Peter. Than sayd the dam-
 grounde. And he asked them a- sell that kepte the dooze vnto
 gayne: whom seke ye? They Peter: Arte not thou also one
 sayde: Iesus of Nazareth. Je- of this mannes discyp-
 sus answered: I sayde vnto ple? He
 you, I am he, yf ye seke me, let sayde I am not. The seruau-
 these go theyr waye, that the tes & the ministers stode there,
 sayenge myghte be fulfilled, whiche had made a fyre of co-
 whiche he spake: Of them whi- les, for it was colde, and they
 che thou gauest me haue I not warmed them selues. Peter
 lost one. Then Simon Peter also stode amonge them, and
 haupnge a swearde, drew it, warmed hym. The hye preste
 and smote the hye prestes ser- then axed Iesus of his discy-
 uant, and cut of his ryght eare- ples, and of his doctrine. Je-
 The seruantes name was Mal- sus answered hym: I spake
 chus. Therfore sayd Iesus vn- openly in the worlde, I euer
 to Peter, put vp thy sweard in taught in the synagoge, and in
 to the sheeth: Shall not I drynke the temple, whether all the Je-
 the cup which my father hath wes dyd resorte, and in secreete
 gyuen me? Than the company: haue I sayde nothyng. why
 & the capytayne & ministers of axest thou me? are them which
 herde me, what I haue sayde

B. b.

The Epistles and

unto them. Beholde, they can tell what I sayd. whan he had thus spokene, one of the mynsters which stode by, smote Iesus on the face, sayenge: Answerest thou the hye preste so? Iesus answered hym: yf I haue euyl spoken, beare wytnes of the euyl: But yf I haue well spoken, why smyttest thou me? And Annas sent hym bound unto Cayphas the hye preste. Symon Peter stode and warmed hym selfe. And they sayde vnto hym, arte not thou also one of his disciples? He denyed it, and sayde: I ame not. One of the seruautes of the hye prestes his colyn whose eare Peter smote of, sayde vnto hym: Dyd not I se the in the garden with hym? Peter denyed it agayne, & immediatly the cocke crewe. Than ledde they Iesus frome Cayphas, into the hall of iudgement. It was in the mornynge, and they them selues went not into the iudgement hall, lest they shulde be defyled but that they myghte eate the Paschall lambe. Pylate than wente oute vnto them, & sayde what accusation bynge ye agaynst this man? They answered, and sayde, vnto hym: yf he were not an euyl doer, we wold not haue deliuered hym vnto the. Then sayde Pylate vnto them: Take ye hym, and iudge hym after your owne lawe. Than the Jewes sayde vnto

hym: It is not lawfull for vs to put any man to death. That the wordes of Iesus myght be fulfilled whiche he spake signifyinge what death he shulde dye. Than Pylate entred into the iudgement hall agayne, and called Iesus, and sayde vnto hym: Arte thou the kynge of the Jewes? Iesus answered: Sayest thou that of thy selfe, or dyd other tell it the of me? Pylate answered: Ame I a Jewe? Thyne owne nacion & hye prestes haue deliuered the vnto me what hast thou done? Iesus answered: my kyngdom is not of this world, yf my kyngdome were of this world thā wolde my mynsters surely fyghte, that I shulde not be deliuered vnto the Jewes, but now is my kyngdome not fro hence. Than Pylate sayde vnto hym: So arte thou then a kynge? Than Iesus answered: Thou sayest that I am a kynge. For this cause was I borne, and for this cause came I into the worlde, that I shuld beare wytnesse vnto the truth, and all that are of the truthe heare my voyce. Pylate sayde vnto hym: what thyng is truthe? And whan he had sayde this: he went out agayne vnto the Jewes, and sayde vnto them: I fynde in hym no cause at all, ye haue a custome, that I shuld deliuer you one lowse at Easter, wyl ye that I lowse

unto you the kynge of the Jewes? Than cryed they all agayne, sayenge: Not hym but Barrabam: Barrabas was a murtherer. Than Pylate toke Jesus, and scourged hym, and the souldyours wond a crown of thornes, and put it on his heade. And they dyd on hym a purple garmente, and sayde: Hail kynge of the Jewes: and they smote hym on the face. Pylate went forth agayne and sayde vnto them: Beholde I bynge hym forth to you, that ye maye knowe that I fynde no faulte in hym. Than came Jesus forth, wearynge a crowne of thorne, and a robe of purple. And Pylate sayde vnto them: Beholde the man. whan the hye prestes and mynistres sawe hym, they cryed, sayenge: Crucifyge hym. Crucifyge hym. Pylate sayde vnto them: Take ye hym, and crucifye hym, for I fynde in hym no cause. The Jewes answered hym: we haue a law, and by our lawe, he ought to dye, bycause he made hym selfe the sonne of God. when Pylate herde that sayeng, he was the more afrayde, and went agayne into the iugement hall, and sayde vnto Jesus: whence arte thou? But Jesus gaue hym none answer. Than Pylate sayde vnto hym: Speakest thou not vnto me? Knoweste thou not that I haue power to

crucifye the, and haue power to loose the? Jesus answered: Thou couldest haue no power at all agaynste me, excepte it were gyuen the from aboue. Therefore he that deliuered me vnto the, is more in synne. And from henceforth soughte Pylate meanes to loose hym. But the Jewes cryed, sayeng: Yf thou let hym go, thou arte not Celsars frend. For who so euer maketh hym selfe a kynge is agaynste Celsar. whan Pylate hearde that sayenge, he broughte Jesus forth, and sate downe to gyue sentence, in a place called the pauement, but in Hebrue tunge Gabbatha. It was the Sabboth euen, whiche falleth in Easter feast, and about the syrte houre. And he sayde vnto the Jewes: Beholde your kynge. They cryed awaye with hym, awaye with hym, crucifie hym. Pylate said vnto them: Shall I crucifye your kynge? The hye prestes answered: we haue no kynge but Celsar. Than deliuered he hym vnto them, to be crucified. And they toke Jesus, and ledde hym awaye. And he bare his crosse, and wente forth into a place, called the place of dead mens skulles, which is named in Hebrue Golgatha, where they crucified hym, and two other with hym, on eyther syde one, and Jesus in the myddes. And Pylate wrot: this tyle,

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and put it on the crosse: The wytynge was: Jesus of Nazareth Kyng of the Jewes. This tytle red many of the Jewes. For the place where Jesus was crucified, was nye to the cytie. And it was wytten in Hebrue, Greke, and Latyn. Than sayd the hye prestes of the Jewes to Pylate: wyte not Kyng of the Jewes, but that he sayde: I am kyng of the Jewes. Pylate answered: what I haue wytten, that haue I wytten. Than the souldyours, whan they had crucified Jesus, toke his garmettes, and made foure partes, to euery souldyours a parte, and also his cote. The cote was without seme, wrought bypon throughout. And they sayde amonge them selues: let vs not diuide it, but caste lottes who shal haue it. That the scripture myght be fulfilled, which sayeth: They parted my raiment amonge them, and on my cote dyd cast lottes. And the souldyours dyd suche thynges in dede. There stode by the crosse of Jesus, his mother, & his mothers syster Mary the wife of Cleophas, and Mary Magdalene. whan Jesus sawe his mother, and the dysciple standinge whom he loued, he sayd vnto his mother: woman, beholde thy sonne. Than sayd he vnto the disciple, beholde thy mother: and from that houre

the dysciple toke her for his owne. And after that, whan Jesus perceyued that all thynges were perfourmed, that the scripture myght be fulfilled, he sayd: I thyrste. There stode a vessell ful of vyneger by, and they fylled a sponge with vyneger, and wounde it about with ylope, and put it to his mouth, as soone as Jesus hadde receyued of the vyneger, he sayde: It is fynished, and bowed his heed, and gaue vp the goost. The Jewes than bycause it was the preparyng of the Sabboth, that the bodyes shulde not remayne vpon the crosse on the Sabboth day (for that Sabboth day was an hye day) besought Pylate that they legges myghte be broken, and that they myghte be taken downe. Than came the souldyours, and brake the legges of the fyrste, & of the other which was crucified with Jesus. But whan they came to Jesus, and saw that he was dead already, they brake not his legges, but one of the souldyours with a spere, thurst hym into the syde, and forthwith came there out bloud & water. And he that sawe it bare recorde, & his recorde is trewe, and he knoweth that he sayeth true, that ye myghte beleue also. These thynges were done, that the scripture shulde be fulfilled: Ye shall not breake a bone

Gosples.

Fol. xv.

of hym. And Agayne, an other scripture sayeth: They shall loke on hym, whome they persecuted.

The Gospell on good frydaye.

After this, Ioseph of Armathia (whiche was a discypyle of Iesus: but secretly, for feare of the Jewes) besought Pilate, that he myghte take downe the body of Iesus. And pylate gaue hym lycence (he came therfore, and toke the body of Iesus) And there came also Nicodemus (whiche at the begynnyng came to Iesus by nyghte) and brought of myrrer & aloes myngled togyther, aboute an hundredth pound wayght. Then toke they the body of Iesu, & wound it in linnen clothes, with the odours, as the maner of the Jewes is to bury. And in the place where he was crucified, there was a garden, and in the garden a newe sepulchre, wher in was neuer man layde. There layde they Iesus therfore, because of the preparynge of the Sabbath of the Jewes: for the sepulchre was nye at hande.

The Epyistle on Easter day
The. i. epyistle to the Corinthians the. v. chap. C.

Brethren, pouрге the olde leuen, that ye maye be newe dowe, as ye are swete breade. For Christ

our easter lambe is offred vp for vs. Therfore let vs kepe holy daye, not with olde leuen, neyther with the leuen of malicioulnes and wickednesse, but with the swete breade of purenesse and truth.

The Gospel on Easter day
The. xvi. chap. of Mar. A.

Mary Magdalene, and Mary Iacoby & Salome, bought swete odours, that they myght come and anoynte Iesus. And early in the mornynge the first daye of the Sabbath day, they came to the sepulchre, whan the sonne was risen, & the sayde one to an other. who shall rolle vs awaye the stone frome the doore of the sepulchre? And whā they loked, they sawe howe the stone was rolled awaye, for it was a very great one. And they went in to the sepulchre, & sawe a yonge man syttinge on the ryght syde, clothed in a longe whyte garment, and they were abashed. And he sayde vnto them: Be not afrayde, ye seeke Iesus of Nazareth which was crucified. He is risen, he is not here, beholde the place where they put hym, but go your way and tell his disciples, and Peter, he wyll go before you into Galile, there shall ye see hym, as he sayde vnto you.

The Epistles and

The epistle on the monday
in the easter weke. The. x.
chap. of the Actes of the
apostles. f.

After stode vp amonge
the people, and sayde
vnto them: Ye knowe
well that Iesus Christ
was preached throughout all
Iurye & began in Galile after
the baptyme which Iohn pre-
ached, howe god had anoynted
Iesus of Nazareth with the
holy goste, & with power. whi-
che Iesus went about doyng
good, & healyng all that were
oppressed of the deuyls. For
god was with hym, & we are
wytnesses of al thynges which
he dyd in the lande of the Jew-
es, and at Ierusalem, whome
they slewe, and honged on tree,
hym God raysed vp the thyrde
daye, and shewed hym openly
not to all the people, but vnto
his wytnesses chosen before of
God for the same intents, whi-
che ate and dranke with hym,
after he rose from death. And
he comaunded vs to preache vn-
to the people, and testyfy that
it is he that is ordeyned of god
to be a iudge of quyet & deade.
To hym geue all the prophetes
wytnesse, that thorow his na-
me, shall receaue remysyon of
synnes all that beleue in hym.

The gospel on the monday
in Easter weke. The. xliii.
chpiter of Luke.

Two of the discyples
Iesus went that sa-
daye to a castell, whi-
ch was from Ierusal-
bout. lx. foyelongs, called
Emmaus, and they talked togit-
her of all these thynges that ha-
d happened. And it chaunced
they communed togyther, &
reasoned, that Iesus hym sel-
f drew here, & went with them,
but they eyes holden that it
shulde not knowe hym. And
sayde vnto them: What mi-
ner of communicacyons
these, that ye haue one to an-
other as ye walke, and are sa-
daye? And the one of them nam-
ed Cleophas, answered, and sa-
yde vnto him: Art thou only a
stranger in Ierusalem, and hast
not knowen the thynges which
hath chaunced therein in these day-
es? He sayde vnto them: whi-
che thynges? And they sayde vn-
to hym: Of Iesus of Nazareth,
whiche was a prophete myg-
htie in dede and worde, befor-
e God and all the people. And
howe the hye prestes and ou-
er rulers deliuered hym to be co-
demned to death, and haue cr-
ucifyed hym, but we trusted that
it had ben he that shulde haue
redemed Israell. And as tow-
ard chynge all these thynges, to day-
is euen the thyrde daye, that
they were done. Yee and cer-
teyne women also of our com-
pany, made vs astonyed, which
came early vnto the sepulchre,

The Epistles and

The gospel on teweysdaye
in Easter weke. The. xliii.
chapyter of Luke D.

Iesus hym selfe stode in
the myddes of his discy-
ples, and sayth vnto the:
Peace be vnto you, it is
I, feare not, but they were a-
bashed and afrayed, and sup-
posed that they hadde sene a
spete. And he sayde vnto them
why are ye troubled? and why
do thoughtes arise in your har-
tes: behold my handes and my
fete, that I ame the selfe same
handle me, and se, for a spete
hath no fleche and bones, as ye
se me haue. And whan he had
thus spoken, he shewed them
his handes and his fete. And
whyle they yet beleued not for
loye, and wondred, he sayd vn-
to the: Haue ye here any meat?
And they gaue hym a pece of a
broyled fysh, & of an hony cōbe.
And he toke it, and dyd eate be-
fore them, and he sayde vnto
them: These are the wordes
which I spake vnto you whyle
I was yet with you, that all
must be fulfilled whiche were
wyrtten of me in the lawe of
Moses, and in the prophetes,
and in the psalmes. Than ope-
ned he theyr wyrttes, that they
myghte vnderstande the scryp-
tures, and sayde vnto theym:
Thus it is wyrtten, and thus it
behoueth Christ to suffre, and
to ryse agayne from death the
thyrde daye. And that repen-

taunce and remysyon of syn-
nes shulde be preached in his
name amonge all nacyns.

The pistle on the wensday
in the Easter weke, the. iiii.
chap. of the Actes of
the apostles. A.

After openyng his mou-
the sayde: Ye men of
Israell, and all ye that
feare god, heare: The
god of Abraham, Isaac and Ja-
cob, the God of oure fathers
hath glorified his sonne Iesus
whome ye betrayed & denyed
in the presence of Pilate whā
he had iuged hym to be lowled
but ye denyed the holy and iust
and deliuered a murtherer to be
gyuen you, and kylled the lord
of lyfe whom god hath raysed
from death, of the whiche we
are wytnesses. And nowe bre-
thren, I knowe that thorow
no raunce ye dyd it, as dyd also
your heades. But god whiche
shewed before by the mouth of
all his prophetes, howe that
Christ shulde suffre, hath thus
wylle fulfilled. Repente you
therfore, and conuert that your
synnes may be done awaye.

The gospel on the wensday
in the Easter weke. The. xli.
chapyter of Iohn. A.

Afterward dyd Iesus
shewe hym selfe agayne
at the see of Tiberias,
and on this wise shewed

and found not his body, & came
sayenge: that they had sene a
vision of aungels, whiche sayd
that he was alpye. And certayn
of them which were with vs,
went theyr waye to the sepul-
chre, and founde it euen so, as
the women had sayde, but hym
they sawe not. And he sayd vn-
to them: O fooles and slowe of
harte to beleue all that the pro-
phetes haue spokē: Dought not
Christ to haue suffred all these
thynges, & to entre into his glo-
rye. And he began at Moses,
and at all the prophetes, and in-
terpreted vnto them in al scrip-
tures, whiche were written of
hym. And they drew nye vnto
the castell which they went to,
& he made as though he wolde
haue gone further. But they co-
strayned hym sayenge: Abide
with vs, for it draweth towar-
des nyght, and the day is farre
passed. And he went in to tary
with thē. And it came to passe
as he sate at meate with them,
he toke breade, blessed it, brake
and gaue to them, & theyr eyes
were opened, and they knewe
hym, and he vanysht oute of
theyr syghte. And they sayde be-
twene them selues: Dyd not
our hartes burne within vs,
whyle he talketh with vs by
the waye, and opened to vs the
scriptures. And they rose vp
the same houre, and returned
agayne to Ierusalē, & founde
the eleuen gathered together,

and them that were with them
sayenge: The lord is risen in
deade, & hath appeared to Sy-
mon. And they tolde what thynges
were done in the waye, and
howe they knewe hym in brea-
kyng of the breade.

The ppsle on the teweysday
in the easter weke. The. xiii.
chap. of the Actes. C.

Paul stode vp and becke-
ned with the hande for sy-
lence, and sayde: Ye men & bre-
thren, chyldren of the generatiō
of abraham. And who so euer
amonge you feareth God, to
you is this worde of saluacyō
sent. The inhabyters of Jeru-
salem and theyr rulers, because
they knew hym not, nor yet the
voyces of the prophetes, which
are red euery Sabboth daye,
they haue fulfyllled them in con-
demnyng hym. And whan they
founde no cause of deathe in
hym, yet despyed they Pylat to
kyl hym. And whā they had ful-
fyllled all thynges that were
wrytten of hym, they toke hym
downe from the tre, & put hym
in a sepulchre. But god rayfed
hym agayn frō deathe, & he was
sene many dayes of thē, which
came with hym from Galile to
Ierusalē which are his witnes-
ses vnto the people. And we de-
clare vnto you, how that the p-
mise made vnto the fathers,
god hath fulfyllled vnto theyr
chyldren, euen vnto vs, in that
he rayfed vp Iesus agayne.

he hym selfe: There were to-
gyther Symon Peter, & Tho-
mas, which is called Didimus,
and Nathanael of Cana in Ga-
lile, and the sonnes of zebedei
and two other of his disciples.
Symon Peter sayd vnto thē:
I wyll go a fylling. They
sayde vnto hym: we also wyll
go with the. They went theyr
waye, and entred into a myppe
strayght waye, and that nyght
caught they nothyng, but whā
the mornynge was now come:
Iesus stode on the shore. Re-
uerthes the disciples knewe
not that it was Iesus. Iesus
sayth vnto them: Hys haue ye
any meat. They answered him
No. And he sayth vnto them:
Cast out the nette on the righte
syde of the myppe, and ye shall
fynde. They caste out therfore
and anon they were not able
to drawe it for the multitude
of fynes. Than sayde the dis-
ciple (whome Iesus loued) vn-
to Peter: It is the lord. Whan
Symon Peter herde that it was
the Lord, he gyrded his mantel
to hym, for he was naked, and
sprang into the see. The other
disciples came by myppe, for
they were not farre from land
but as it were two hondreth
cubites, & they drew the nette
with fynes. As soone then as
they were comme to lande, they
sawe whote coles, and fynes
layde thereon, and breade. Iesus
sayth vnto them: Bynge of the

fynes whiche ye haue now
caught. Symon Peter stepped
forthe, and drew the nette to
lande, full of great fynes, an
hundreth and .liii. And for all
there were so many, yet was
not the nette broke. Ies^s sayeth
vnto them: Come & dyne. And
none of the disciples durst are-
hym: what arte thou: for they
knewe that it was the lord,
Iesus than came & toke breade
and gaue them, and fye shep-
wylle. This is now the thyrde
tyme that Iesus appeared to
his disciples, after that he was
rysen agayne from deathe.

The ppsle on the fyrst sons-
daye after Easter daye, cal-
led lowe sondaye. The
fyrst ppsle of Iohan
and the. v. chap. A.

Moste deare beloued
brethren, all that is
borne of god overcom-
meth the worlde: and
this is the victory that overcom-
meth the worlde: euen our faith
who is that overcommeth the
worlde, but he whiche beleueth
that Iesus is the sonne of god.
This Iesus Christe is he that
came by water and blood: not
by water onely, but by water
and blood. And it is the sppyte
that beareth wytnesse, because
the sppyte is truthe, for there
are thre whiche bare recorde in
heaven: the father, the worde,
and the holy ghoſte, and these
C. i.

The Epistles and

thre are one: and there are thre whiche beare recorde in earth, the spyrte, and water, & bloud, and these thre are one, and yf we receaue the wytnesse of me the wytnesse of god is greater. For this is the wytnes of god that is greater, which he testifieth of his sonne. He that beleueth on the sonne of god, hath the wytnesse in hym selfe.

The Gospell on the fyrste sondaye after Easter daye, called lowe sondaye, the xx. chap. of Ihon E.

The same day at nyght, whiche was the fyrste daye of the Sabbothes whan the dores were shut, where the discyples were assembled togyther for feare of the Jewes, came Iesus and stode in the myddes, and sayde vnto them: Peace be vnto you. And whan he had so sayde, he shewed vnto them his handes, and his syde. Than were the discyples glad, whan they saw the lord. Than sayd Iesus to them agayne: Peace be vnto you. As my father sent me, euē so sende I you also. And whan he had sayde those wordes, he blyssed on them, and sayd vnto them. Receaue the holy gost. Who so euers synnes ye remytte, they are remytted vnto them: and who so euers synnes ye retayne, they are retayned. But thomas, one of the twelue

which is called Didymus, was not with them whanne Iesus came, the other discyples therefore sayde vnto them: we haue sene the lord, but he sayde vnto them: Excepte I se in his handes the prynte of the nayles, and put my fynger into the prynte of the nayles, and thrust my hande into his syde, I wyl not beleue. And after. viii. days agayn, his discyples were with in, and Thomas with theym. Than came Iesus whan the dores were shut, and stode in the myddes, and sayde: Peace be vnto you. After that sayde he to Thomas: Wrynge thy fynger hyther and se my handes, and reache hyther thy hand and thruste it into my syde, and be not faythlesse, but beleuyng. Thomas answered and sayde vnto hym: My lord my god. Iesus sayde vnto hym: Thomas, bycause thou haste sene me, thou hast belyued. Happy ar they that haue not sene, & yet haue beleued. And many other sygnes truly dyd Iesus in the presence of his discyples, whiche are not wyrtten in this booke. These are wyrtten that ye myghte beleue that Iesus is Chyyste the sonne of God, and that in beleuyng ye myghte haue lyfe thorowe his name.

The pyste on the seconde sondaye after Easter daye the. i. pyste of Peter, the. ii. chapitre. S.

Moste deare beloved brethren, Christ suffered for us, leaving us an example, that ye shoulde folowe his steppes: whiche dyd no synne, neyther was there gyle founde in his mouth: whiche whan he was reuyled, reuyled not againe: whanne he suffered he threatened not, but commytteth the vengeance to hym that iudgeth ryghteously: whiche his owne selfe bare oure synnes in his body on the tre, that we being deliuered from syn, shoulde lyue in ryghteousnes, by whose stremes ye were healed, for ye were as shepe goyng astraye, but are now returned vnto the shepheard, and byshop of your soules.

The Gospell on the second
sonday after Easter daye
the .x. chapter of
Ihon. L.

Iesus sayde to his discyples: I am the good shepheard. A good shepheard geueth his lyfe for the shepe. An hyred seruaunt, and he whiche is not the shepheard, neyther the shepe are his owne, seyth the wolfe commynge, & leaueth the shepe, and flyeth, and the wolfe catcheth and scattereth the shepe. The hyred seruaunt flyeth, because he is an hyred seruaunt and careth not for the shepe. I

ame that good shepheard and knowe myne, and are known of myne. As my father knoweth me, euen so knowe I also my father, and I gyue my lyfe for the shepe. And other shepe I haue, whiche are not of this folde, them also must I bring and they shall heare my voyce, and there shalbe one folde, and one shepheard.

The Epytyle on the thyrde
sonday after Easter daye.
The fyrste pyste of Peter. and the .ii. chap. L.

Moste deare beloved brethren, I beseeche you as straungers and pylgryms abstayne frome fleshely lustes which fyghte agaynst the soule and se that ye haue honest conuersacyon amonge the gentyls that where as they backbite you as euill doers, they may se your good workes, and prayse god in the daye of visitacyon. Submit your selues vnto all maner ordinaunce of man for the lordes sake, whether it be vnto the kynge, as vnto the chiefe heed: eyther vnto rulers as vnto them that are sent of hym for the punysshment of euill doers, but for the laude of them that do well: for so is the wyll of god, that with wel doynge ye may stoppe the mouthes of ignorant men, as free & not as hauinge the lybertye, for a

A. ii.

The Epistles and

cloke of malyciousnes: but euē as the seruautes of god. Honour all men, loue brotherly fellowshipp, feare god, honour the kynge. Seruautes obey your maysters with all feare not onely yf they be good and courteous, but also though they be frowarde, for it cometh of grace in christ Iesus our lord.

The gospel on the thyrde sonday after Easter day. The xvi. chap. of Iohn. L.

Iesus sayde vnto his discyples: after a whyle ye shall not se me, & agayne after a whyle ye shall se me, for I go to the father. Then sayde some of his discyples betwene them selves: what is this that he sayth vnto vs: After a whyle ye shall not se me, and agayne after a whyle, ye shall se me, and that I go to the father: they sayd therfore, what is this that he sayeth after a whyle, we can not tell what he sayeth. Iesus perceyued that they wolde are hym, and sayde vnto them: Ye enquire of this betwene your selues, bycause I sayde: after a whyle ye shall not se me: and agayne after a whyle ye shall se me. Merely be rely I saye vnto you, ye shall wepe and lamente, but contrary wyse the world shall reioyce ye shall sorowe, but your sorow shall be turned to ioye. A woman whan she traueyleth hath

sorowe, bycause her houre is come, but as soone as she is deliuered of the chyld, she remembreth no more the angur she, for ioye that a man is bozne in to the worlde: and ye now are in sorowe, but I wyll se you agayne, and your hartes shall reioyce, and your ioye shall no man take from you.

The epistle on the fourthe sonday after Easter day. The. i. chap. of James. L.

Most dere beloued brethren, euery good gyfte, and euery perfyte gyfte, is from aboue, and cometh downe from the father of lyghtes, with whom is no variablenes, neyther is he chaunged vnto darkenes. Of his own wyl begat he vs with the worde of truthe, that we shulde be the fyrste frutes of his creatures. wherfore deare brethren, let euery mā be swyft to heare, slowe to speake, and slowe to wrath: for the wrath of mā worketh not that which is ryghteous before god. wherfore laye aparte all fylthynesse all superfluyte of malyciousnes, and receaue with mekenes the worde that is graffed in you, whiche is able to saue your soules.

The gospel on the. iiii. sonday after Easter day. The vi. chap. of Iohn. S.

Iesus sayde to his discy-
ples: Howe I go my
way to hym that sent me
and none of you areth me
whether I go. But bycause I
haue sayde suche thynges vnto
you, your hartes are full of so-
rowe: neuertheles I tel you the
truth, it is expediente for you
that I go awaye. For yf I go
not awaye that comforter wyll
not comye vnto you: but yf I
departe, I wyll sende hym vn-
to you: and whan he is comye,
he wyll rebuke the worlde of
synne, and of ryghteousnes, &
of iudgement. Of synne, by-
cause they beleue not in me: of
ryghteousnes, bycause I go to
my father and ye shall see me no
more: of iudgement, because
the prynce of this world is iud-
ged already. I haue yet many
thynges to saye vnto you, but
ye can not beare them awaye
nowe: Howe be it whan he is
come (whiche is the spirite of
truth) he wyll leade you in to
all truth. He shall not speake of
hym selfe, but what so euer he
shall heare, that shall he speake
and he wyll shewe you thynges
to come. He shall glorifie me,
for he shall receaue of myne: &
shall shewe vnto you. All thyn-
ges that the father hath are
myne. Therfore sayde I vnto
you, that he shall take of myne,
and shewe vnto you.

The epytyle on the. v. son-
daye after easter day, which
is the nexte sonday before
the crosse dayes. The. i.
chap. of James. D.

Moste deare beloued
brethren, se that ye be
doers of the worde, &
not hearers onely, de-
ceyving your owne selues, for
yf any man heare the worde,
and declareth not the same by
his workes, he is lyke vnto a
man that beholdeth his bodyly
face in a glasse. For as soone
as he hath loked on hym selfe,
he goeth his waye, and hath im-
medyately forgotten what his
fashyon was. But who so euer
loked in the perfyete lawe of ly-
berty, and cōtynueth therein (yf
he be not a forgetfull hearer,
but a doer of the worke) he shal
be happy in his dede. Yf any
man amonge you seme deuoute
and refrayneth not his tunge,
but deceaueth his owne harte,
this mans deuocyon is in vayne.
Pure deuocyon and vndefyled
before god the father, is this:
To visyte the fatherlesse and
wydowes in theyr aduersyte,
and to kepe hym selfe vnspots-
ted of the worlde.

The gospell on the. v. son-
day after Easter day. The
xvi. chap. of John. L.

Iesus sayde vnto his dis-
ciples: Verely verely I
saye vnto you, what so
euer ye shall aske the fa-
L. iii.

The Epistles and

ther in my name, he wylly geue it you. Hether to haue ye asked nothyng in my name, aske and ye shall receyue, that your ioye maye be full. These thynges haue I spoke vnto you by prouerbes, the tyme wylly come, whan I shall speake no more to you by puerbes, but I shall shewe you playnely frome my father. At that daye shall ye aske in my name, & I saye not vnto you that I wylly speake vnto my father for you for the father hym selfe loueth you, by cause ye haue loued me, and haue belyued that I came out from god, I wente out frome the father and came in to the worlde. Agayne I leaue the worlde, & go to the father. His discyples sayde vnto hym: Behold nowe speakest thou playnly, and thou vtest no prouerbes nowe are we sure that thou knowest al thynges, and nedest not that any man shulde aske the any questyon, therfore be-lyue we that thou cameste fro god.

The Epylle on monday in the crosse dayes. The. v. chap. of James. D.

Moste deare beloued brethren, knowledge your fautes one to another, and praye one for another, that ye maye be healed. For the prayer of a ryghteous man auayleth much, yf it be seruent. Helias was a

man mortall, euen as we are, and he prayed in his prayer, that it myght not rayne. And it rayneth not on the earth by the space of. iiii. yeaeres and. vi. monethes. And agayne he prayed and the heauē gaue rayne, and the earthe broughte forth the her fruyte, yf any of you erre fro the trewth, and an other conuerte hym, let the same knowe, that he whiche conuerted the synner from goyng astraye out of his waye, shall saue a soule from death, and shall hyde the multytude of synnes.

The Gospell on monday in the crosse dayes. The. xi. chap. of Luke. B.

Iesus sayde vnto his discyples. Whiche of you wolde haue a frend, and wolde go to hym at mydnyght, & saye vnto hym. Frend lende me thye loues, for a frend of myne is com out of the way to me, and I haue nothyng to set befoze hym: and he within hold answere and saye. Trouble me not, now is the doze tyme and my chyldren are with me in the chambze, I can not aryse and geue them to the. I say vnto you, thoughe he wylly not aryse and geue hym bycause he is his frend, yet bycause of his importunyte he wylly ryse and geue hym as many as he nedeth. And I say vnto you. Aske and it shall be gyven you. Seke, and ye shall fynde. Kyncke, and it

shalbe opened vnto you: for eue-
ry one that asketh, receyueth,
and he that seeketh fyndeth, and
to hym that knocketh, shall it
be opened. If the sonne aske
breaðe of any of you that is a
father, wyl he gyue hym a
stone? Or yf he aske fysh he wyl
he for fysh gyue hym a ser-
pent? Or yf he aske an egge
wyl he offre hym a scorpione?
yf ye than whiche are euyl can
gyue good gyftes vnto youre
chylðren? Howe moche more
shall your father of heauen gy-
ue the holy sprete to them that
desyre it of hym.

The ppsle on the Ascensio
euen. The. iiii. Chap. of the
Actes of the apostles. G.

The multitude of them
that byleued were of
one harte, and of one
soule. Neyther sayde
any of them, that ought of the
thynges: whiche he possessed
was his owne, but they had all
thynges comō: and with great
power gaue the apostles wyt-
nesse of the resurrection of our
lorde Iesus Christ: and great
grace was with them all. Ney-
ther was there any amonge
them that lacked, for as many
as were possessers of landes
or houses solde them, & brought
the pryce of the thynges which
were solde, and layd it downe
at the apostles fete: and dystri-
bution was made vnto euery
man accordyng as he had nede.

The Gospell on the Ascen-
sion euen. The. xvii. cha-
piter of Ihon. A.

Iesus lyfted vp his eyes
to heauen, and sayde:
Father, the houre is com-
glyfyte thy sonne, that
thy sonne also may glorify the:
As thou hast gyue hym power
ouer all fleshe, that he shulde
gyue eternall lyfe to as many
as thou haste gyuen hym. This
is lyfe eternal, that they myght
knowe the, the onely true God
and whome thou hast sent Je-
sus Christe. I haue glorified
the on the earthe. I haue sy-
nyfied the worke whiche thou
gauest me to do, and nowe glo-
ryfie thou me (o father) with
thyne owne selfe, with the glo-
rie whiche I had with the per-
the worlde was. I haue decla-
red thy name vnto the men whi-
che thou gauest me out of the
worlde, thyne they were, and
thou gauest them me, and they
haue kepte thy worde.
Howe haue they knowen that
all thynges what so euer thou
haste gyuen me, are of the: for
I haue gyuen vnto them the
wordes whiche thou gauest me
and they haue receyued them,
& haue kuowen surely that I
came out from the, & haue bely-
ued that thou dydest sende me
I pray for them, I pray not for
the worlde, but for them which
thou haste gyuen me, for they
are thyne, & all myne are thyne
L. iii.

The Epistles and

and thyne are myne, and I ame glorified in the. And now ame I not in the worlde, but they are in the worlde, and I come to the.

The epykle on the Ascensyon day. The fyrst chap of the actes of the apostles. A.

Syncte Luke whiche wrote the Actes of the apostles, sayth: In the former treatyse (deare frende Theophylus) we have spoken of all that Iesus begā to do and teache vntyll the day in the whiche he was taken vp after that he thowwe the holy ghoſte had gyuen cōmaundementes vnto the apostles, whiche he had choser, to whome also he shewed hym selfe alpyue after his passyon, and that by many tokens, apperynge vnto them forty dayes, and speakynge of the kyngdome of god, and gathered them togyther, and commaunded them that they shuld not departe from Ierusalem, but to wayte for the promise of the father, wherof (sayth he) ye haue herd of me. For John baptysed with water, but ye shal be baptysed with the holy ghoſte, & that within these fewe dayes. Whan they were come togyther, they asked of hym, sayenge: Lorde, wylte thou at this tyme restore agayne the kyngdome to Iſrael? He sayde vnto them: It is not for you to knowe the tymes or the sea-

sons which the father hath put in his owne power, but ye shall receaue power after that the holy goost is come vpon you.

And ye shall be wytnesses vnto me not onely in Ierusalem, but also in all Jewry, and in Samaria, and euen vnto the worldes ende. And whan he hadde spoken these thynges, whyle they behelde, he was taken vp on hye, & a cloud receaued hym vp out of theyr syghte. And whyle they looked stedfastly vp to heauen as he wente, beholde two men stode by them in whyte clothynge, whiche also sayde: ye men of Galile, why stande ye gasyng vpon into heauen? This same Iesus whiche is taken vp from you into heauen, shall so come; euen as ye haue sene hym go into heauen.

The gospel on the Ascensyon day. The. xvi. chapyter of Marke. C.

After that Iesus appeared vnto the. xi. as they sat at meate, and caste in theyr teeth theyr vnbefe & hardnesse of hartes, by cause they beleued not them whiche had sene that he was risen agayne frome the dead. And he sayde vnto them: Go ye into all the worlde, & preache the gospel vnto all creatures, he that belyueth, and is baptysed, shall be saued: & he that belyueth not, shall be damned.

And these sygnes shall folowe thynges maye be gloryfied
them that shall beleue in my thowowe Iesus Chyfte.

They shall caste out de-
uyls, and shall speake with newe
tongues, and shall dyue awaye
serpentes, and yf they drynke
any deadly thyng, it shall not
hurte the, they shall laye theyr
handes on the sycke, and they
shall recouer. So than whan
our lord Iesus had spoken vn-
to them, he was receaued into
heauen, and is on the ryght hande
of god, and they went forth and
preached euery where, the lord
workynge with them, and con-
fyrmyng the worde with my-
racles folowynge.

The pyste on the sondaye
after the ascensyon daye.

The. i. pyste of Peter
the. iiii. chap. B.

Moste deare beloued
bryethen, be ye dyscrete
and watche vnto prayer:
but aboue al thynges, haue fer-
uent loue amonge your selues.
For loue couereth the multytu-
de of synnes. Be ye harberous
one to another, without grud-
gynge. As euery man hath re-
ceaued the gyfte, euen so my-
nistr the same one to an other,
as good mynisters of the ma-
nyfolde grace of god: yf any
man speake, let hym talke as
the wordes of god: yf any man
mynystre, lette hym do it as of
the habilitie, whiche god mynys-
treth vnto hym, that god in all

The gospell on the sondaye
after the Ascensyon daye.

The. xv. cha. of Ihon. D.

Iesus sayde vnto his dis-
cyples: Whan the com-
forter is come, whome I
wyl sende vnto you fro
the father, euen the spyrite of
truth, whiche procedeth of the
father, he shall testyfie of me:
and ye shall beare wytnesse al-
so, bycause ye haue ben with
me fro the begynnynge. These
thynges haue I sayd vnto you
bycause ye shulde not be offen-
ded. They shall excommunicate
you, yee the tyme shall come,
that who so euer kylleth you,
wyl thynke that he dothe god
true seruyce. And suche thyng-
es wyl they do vnto you, by-
cause they haue not knowen
the father, neyther yet me. But
these thynges haue I tolde you
that whan that houre is come,
ye myght remembre them that
I tolde you so.

The Pyste on wyfson son-
daye. The. ii. chap. of the
Actes of the apost. A.

When the fyfty dayes we-
re come to an ende, they
were all with one accord
together in one place.
And sodenly there came a sound
from heauen, as it had ben the
comynge of a myghty wynde,
L. v.

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and it fylled al the house where they sate. And there appeared vnto them clouen tungen, lyke as they had ben fyre, & it sate vpon eche one of them: & they were all fylled with the holy ghoſt, and begā to ſpeake with other tūges, euen as the ſpīrite gaue them vtteraunce. There were dwellynge at Jeruſalem Jewes, deuout men, whiche were of all nacjons vnder heauen. whan this was noyſed about, the multitude came togyther, and were aſtonyed, by cauſe that euery man herde them ſpeake with his owne tunge. They wondred all and marvelled, ſayenge amonge them ſelues: Loke are not all theſe whiche ſpeake of Galile, and how heare we euery man his owne tunge, wherin we were borne? Parthians, Medes, & Elamytes, and the inhabiteurs of Meſopotania, of Jewry, Capadocia, Ponthus and of Aſia, Phrygia, pamphilia, and of Egypte, and of the parties of Lybia, whiche is beſyde Syrene, and ſtraungers of Rome Jewes and Proſelytes, Grekes and Arabians, we haue herde them ſpeake with your owne tungen the great workes of god.

The Goſpell on wytſon
ſondaye. The. xiiii. cha-
piter of Ihon. L.

Iesus ſayde vnto his diſcyples: Yf any man loue me, and wyll kepe my ſayenges, my father alſo wyll loue hym, and we wyll loue hym, and we wyll come vnto hym, and we wyll dwel with hym. He that loueth me not, he peth not my ſayenges, and the worde whiche ye heare, is not myne, but the fathers whiche ſent me. This haue I ſpoken vnto you, beyng yet preſente with you, but the cōforter, whiche is the holy goſt (whom my father wyll ſende in my name) ſhall teache you all thynges, & byng all thynges to your remembraunce, what ſo euer I haue tolde you. Peace I leue with you, my peace I geue vnto you not as the worlde gyueth, gyue I vnto you. Let not your hartes be greued, neyther feare. Ye haue herde how I ſayd vnto you: I go, and come agayne vnto you. yf ye loued me, ye wold verely reioyce, by cauſe I ſayde: I go vnto the father: for the father is greater thā I. And now haue I ſhewed you before it cōme, that whan it is cōme to paſſe, ye myght beleue. Here after wyll I not talke many wordes vnto you, for the pryncce of this worlde cōmeth, & hath nought in me: but that the worlde may knowe that I loue the father, and as the father gaue me cōmaundement, euen ſo do I.

The epistle on the monday
in wytson weke. The .x.
chap. of the Actes. f.

Peter opened his mouth,
and sayde: Jesus com-
maunded vs to preache vnto the
people and to testyfy, that it
is he that is ordeyned of god
a iudge of quicke and deade,
to hym grue all the prophetes
wytnesse, that thowhe his na-
me shall receaue remysyon of
synnes all that belyue in hym.
whyle Peter yet spake these
wordes, the holy goste fel on al
thē which herde his preachyng
And they of the cyrcūcylyon,
whiche belyued, were astonyed
as many as came with Peter
bycause that on the gentyles
also was shed out the gyfte of
the holy goste, for they herde
them speake with tungen, and
magnifie god. Than answered
Peter: Can any man forbyd
water, that these shulde not be
baptysed, whiche haue recea-
ued the holy goste as well as
we: And he comaunded them
to be baptysed in the name of
our lord Jesus Chyste.

The Gospel on the monday
in wytsonweke. The. iii.
chappiter of Jhon. B.

Jesus spake vnto a ruler
amonge the Pharisees:
God so loued the worlde, that
he gaue his only begottē sonne
that who so euer beleued in
hym, shulde not peryshe, but
shulde haue euerlastyng lyfe,

for god sente not his sonne in-
to the worlde to condemne the
worlde, but that the worlde tho-
rowe hym myght be saued. He
that belyueth on hym is not cō-
demned, but he that belyueth
not, is cōdemned alreedy, becau
he belyueth not in the name of
the onely begotten sonne of
God. And this is the cōdemna-
cyon: that lyghte is come into
the worlde, and the men haue
loued darkenes more thā lyght
bycause theyr dedes were euyl:
for euery one that dothe euyl,
hateth the lyght, neyther com-
meth to lyghte, lest his dedes
shuld be reprovod: but he that
dothe the truthe, commeth to
the lyghte that his dedes may
be knowen how that they are
wrought in god.

The epistle on the tuesday
in the wytson weke. The
viii. chap. of the actes.

Whan the apostles which
were at Ierusalē herde
say that Samaria hadde
receaued the worde of
god, they sent vnto them Peter
and Jhon, which whan they were
come, prayed for thē, that they
myghte receaue the holy ghost:
for as yet he was com on none
of them, but they were bapty-
sed only in the name of Chyrt
Jesu. Than layde they theyr
handes on them, and they recea-
ued the holy ghost.

The gospel on the tuesday
in wytson weke. Jhon. x.

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Jesus sayde vnto his discyples: Verely verely I saye vnto you, who so euer entreth not in by the doze into the shepe folde, but clymmeth vp some other waye he is a thefe and a murtherer. He that goeth in by the doze, is the shepherde of the shepe. To hym the porter openeth the doze, and the shepe heare his voyce, and he called his owne shepe by name and leadeth the out: and whan he hath sente forth his owne shepe, he goeth before them, and the shepe folowe hym, for they knowe his voyce: a steaunger they wyll not folowe, but wyll flye fro hym, for they knowe not the voyce of straungers. This prouerbe spake Iesus vnto them, & they vnderstode not what thynges they were, whiche he spake vnto them. Than sayd Iesus vnto them agayne: Verely verely I saye vnto you, that I am the doze of the shepe. All, euen as many as came before me, are theues and murtherers, but the shepe dyd not heare them. I am the doze, by me yf any man entre in, he shal be safe, and shal go in and out, & fynde pasture. The thefe cometh not but for to steale, kyll, and destroye. I am come that they myght haue lyfe, and haue it the more abundantly.

The ppsle on the wensdays in wylson weke. The.ii. chap. of the Actes of the apostles. L.

After hepte forth with the eleuen, and lyfte vp his voyce, and sayde vnto them: Ye menne of Jewry, and all ye that inhabite Jerusalem, be this known vnto you, and with your eares heare my wordes: These are not drunken as ye suppose, for it is yet but the thyrde houre of the day: but this is that which was spoken by the prophete Joel: And it shal be in the last dayes (sayeth god) of my spryte wyll I powre out vpon all fleche, and your sonnes & your doughters shal prophesy, and your yonge men shal se visions, and your olde men shal dreame dreames: and on my seruauntes and on my handmaydens I wyll powre out of my spryte in these dayes, and they shal prophesy, & I wyll shewe wonders in heauen aboue, and tokens in the earthe benethe, bloude and fyre, & the vapoure of smoke. The Sonne shal be turned into darkenesse, and the Moone into bloud, before that great and notable daye of the lord come: and the tyme shal come, that who so euer call on the name of the lord, shal be saved.

The gospel on the wensday
in the wynter weke. The
vi. chap. of Ihon. E.

Iesus sayde vnto his
disciples, and to the
company of the Jewes:
No man can come to
me excepte my father whiche
hath sent me, drawe hym, and
I wyll rayse hym vp at the last
daye. It is written in the pro-
phetes: And they shall all be
saught of God. Every manne
whiche hath herde and learned
of the father, cometh vnto me,
not that any man hath sene the
father, saue he whiche is of
God, the same hath sene the fa-
ther. Verely verely I say vnto
you, he that putteth his truste
in me, hath everlastyng lyfe. I
ame the breade of lyfe, pour fa-
thers dyd eate Manna in the
wyldernesse, & are dead. This
is the breade whiche cometh
downe from heauen, that a ma-
naye eate therof, and not dye.
I ame that lyuyng breade whi-
che came downe from heauen.
Yf any man eate of this bread,
he shall lyue for euer. And the
breade that I wyll gyue, is my
fleshe, whiche I wyll gyue for
the lyfe of the worlde.

The ppsle on Trinite Son-
day. The iiii. chap. of the
reuelatiō of Ihon. A.

Ioked vp & sawe a dore
open in heauen, and the
firste voyce whiche I hearde,

was as it were of a trompet,
talkyng with me, which sayd:
Come vp hyther, and I wyll
shewe the thynges which must
be fulfilled here after, & imme-
diatly I was in the spyrte.
And beholde a seate was sette
in heauen, and one sate on the
seate, and he that sate was to
loke vpon lyke vnto a Jasper
stone, and a Hardyne stone, &
there was a raynebowe about
the seate, to loke vpon, lyke vn-
to an Emeralde, and about the
seate were foure and twenty
seates, & vpon the seates. xiiii.
elders sytting, clothed in whyte
rayment, and had on theyr hea-
des crownes of golde. And out
of the seate proceded lyghte-
nynges and thonderynges, and
voyces, and there were vii. lam-
pes of fyre, burnyng before the
seate, whiche are the. vii. spiri-
tes of god. And before the seate
there was a see of glasse, lyke
vnto Cristall, and in the myd-
des of the seate, and rounde a-
bout the seate were. iiii. bea-
stes, full of eyes before and be-
hynde, and the first beast was
lyke a Lyon, the seconde beast
lyke a Calfe, & the thyrde beaste
hadde a face as a manne, and
the. iiii. beaste was lyke vnto a
flynge. And the. iiii. bea-
stes had eche one of them. vi.
wynges about hym, and they
were full of eyes withyn, and
they had no reste daye neyther
nyghte, sayenge: Holy, holy,

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holy, lord god almyghty, which was, and is, and is to com. And whan these beastes gaue glory, honour, and thaukes, to hym that sat on the seate, which lyueth euermoze, the. xliiii. elders fell downe before him that sat on the trone, and worshypped hym that lyueth euer, and caste their crownes before the trone, sayenge: Thou arte worthy O lord our god to receaue glory, honour, & power, for thou hast created all thynges, and for thy wylls sake they are and were created.

The gospel on Trinite Sunday. The thyrd chapter of Ihon. A.

There was a man of the pharises, named Nychodemus, a ruler of the Jewes. The same came to Iesus by nyght, & sayde vnto hym: Mayster we knowe that thou art a teacher come frome god, for no man coulde do suche myracles as thou doest, excepte god were with hym. Iesus answered and said vnto hym: Verely verely I saye vnto the, except that a man be bozne frome aboue, he can not se the kyngdome of god. Nychodemus said vnto hym, Howe can a man be bozne whan he is olde? Can he entre into his mothers wombe, and be bozne agayn? Iesus answered: Verely verely I saye vnto the, excepte that a man be bozne of water, and of the spi-

rite, he can not entre into the kingdome of god. That whiche is bozne of fleshe, is fleshe, and that whiche is bozne of the spirite, is spirite. Nychodemus not thou that I said to the, ye must be bozne from aboue. The wind bloweth where he lysteth, and thou hearest the sounde thereof, but thou canste not tell whence he cometh, & whyther he goeth. So is every one that is bozne of the spirite. Nychodemus answered, and sayde vnto hym: Art thou a maister in Israell, and knoweste not these thynges? Verely verely I saye vnto the: we speake that we knowe, and testifye that we haue sene, and ye receaue not our witnesse. Yf I haue tolde you erthly thynges, and ye haue not beleued: how shulde ye beleue, yf I shall tel you heauely thynges? And no man hath ascended vppe to heauen, but he that came downe from heauen euen the sonne of man whiche is in heauen. And as Moyses lyfted vp the serpēt in wyldernes: euen so must the sonne of man be lyfted vp, that who so euer beleueth in hym, peryshe not, but haue eternall lyfe.

The Eppistle on Corpus Christi daye. The fyrste pistle to the Corinths. the. xi. chapter. C.

Brethren, that whiche I gaue vnto you, I recea-
ued of the lord. For the
lord Iesus Christe the
same nyghte in the whiche he
was betrayed, toke breade, and
whan he had gyue thanks, he
broke it, and sayde: Take ye, &
eat, this is my body, which is
broken for you. This do ye in
the remembraunce of me. After
the same maner he toke the cup
whā supper was done, sayeng:
This cuppe is the newe testa-
ment in my bloude. This do as
often as ye drynke it, in the re-
membraunce of me. For as of-
ten as ye shall eat this breade
and drynke this cuppe, ye shall
shewe the lordes death, tyll he
come. wherfore whosoever shal
eat of this breade, or drynke of
this cuppe vnworthely, shall be
gyltye of the body and bloude
of the lord. Let a man ther-
fore examine hym selfe, and so
lette hym eat of that breade,
and drynke of that cuppe. For
he that eateth and drynketh vn-
worthely, eateth and drynketh
his owne damnacyon, bycause
he maketh no dyfference of the
lordes body.

**The Gospell on Corpus
Christi daye. The. vi. chap.
of Ihon. f.**

Iesus sayde vnto his dis-
ciples and to the compa-
nye of the Jewes: My
fleshe is meate in dede, &
my bloude is drynke in dede.

He that eateth my fleshe, and
drynketh my bloude dwelled
in me, and I in hym. As the ly-
vinge father hath sent me, and
I lyue for the father: even so he
that eateth me, shall lyue by the
meanes of me. This is the
breade whiche came from hea-
uen, not as your fathers haue
eaten Manna, and are dead.
He that eateth of this breade,
shall lyue ever.

**The epytyle on the fyrst son-
day after Trinitie sonday.**

**The. iiii. chapter of the fyrst
pytyle of Ihon. B**

Moste deare belo-
ued, brethren, God
is loue. In this ap-
peared the loue of
God to vs warde, bycause that
God sent his onely begotten
sone into the world, that we
myght lyue thowwe hym. Here
in is loue, not that we loued
god, but that god loued vs, and
sent his son, to make agrement
for our synnes. Dearly belo-
ued, yf God so loued vs, we
ought also to loue one another.
No man hath sene god at any
tyme. If we loue another, god
dwelleth in vs, and his loue is
perfyte in vs. Herby knowe
we that we dwell in hym, and
he in vs, because he hath geuen
vs of his spiritie. And we haue
sene and do testifye, that the fa-
ther sente his sonne, whiche
is the saueour of the worlde.
Who so ever confesse the that

The Epistles and

Jesus is the sonne of god, in hym dwelleth god, and he in god. And we haue knowen and beleued the loue that god hath to vs. God is loue, and he that dwelleth in loue, dwelleth in god, and god in hym. Herein is the loue persfite in vs, that we shulde haue truste in the day of iudgement. For as he is euen so are we in this world. There is no feare in loue, but persfite loue casteth out feare, for feare hath paynefulnes. He that feareth is not persfite in loue. We loue hym for he loued vs fyrste. Yf a man say: I loue god, and yet hateth his brother, he is a lyer: For howe can he that loueth not his brother whome he hath sene, loue god whome he hath not sene? And this commaundement haue we of hym, that he which loueth god, shuld loue his brother also.

The Gospell on the fyrste sonday after Trinite sondaye, Luke. xvi. C.

Jesus put forth a parable vnto his dyscyples, sayenge: There was a certayne ryche man, which was clothed in purple, and fyne whyte, and fared delyciously euery daye. And there was a certayne begger named Lazarus, which lay at his gate full of sores, despying to be refreshed with the crommes which he fell from the ryche mans boorde, and no man gaue vnto

hym. Neuerthelesse the dogges came & lyched his sores. And it fortuned that the begger dyed, and was caried by the angels into Abrahams bosome. The ryche man also dyed, and was buryed. And beyng in hel in tormentes, he lyfte vp his eyes, and sawe abraham a farre off, and Lazarus in his bosome. And he cryed & sayde: Father Abraham haue mercy on me, & sende Lazarus, that he maye dyppe the tpype of his fynger in water, and cole my tunge, for I am tormented in this flame. But Abraham sayd vnto hym: Sonne, remember that thou in thy lyfe tyme, receauedest thy pleasure, and contrary wyse, Lazarus payne. Nowe therefore he is comforted, and thou arte punyshed. Beyond all this betwene you and vs, there is a greate space sette, so that they which wold go from hence to you, can not, neyther may come from thence to vs. Thanne he sayde: I pray the therefore farther, sende hym to my fathers house, for I haue v. brethren, for to warne them, lest they also come into this place of torment. Abraham sayde vnto hym: They haue Moses & the Prophetes, let them heare them. And he sayde: Naye father Abraham, but yf one came vnto them from the dead, they wold repente. He sayde vnto hym: Yf they heare not Moses and

the pphetes neyther wpll they beleue, thoughe one rose from death agayne.

The Eppistle on the seconde sonday after Trinite sonday, The fyrst pyste of Ihon, & the.iii. chap. C.

Manuayle not my brethren, though the world hate you. we knowe that we are translated from death vnto lyfe, bycause we loue the brethren: he that lo ueth not his brother abydeth in death who so euer hateth his brother, is a mansleer, and ye knowe that no mansleer hath eternall lyfe abydyng in hym. Verby perceaus we the loue of god, in that he gaue his lyfe for vs. And therfore ought we also to geue our lyues for our brethren. But who so euer hath this worldes good, and seyth his brother haue nede, and putteth vp his compassyō from hym, howe dwelleth the loue of god in hym? My babes let vs not loue in worde, neyther in tunge, but in dede and verite.

The gospel on the seconde sondaye after Trinite sonday. Luke. xiiii. D.

Iesus put forth a similitude to his discyples, sayenge: A certayne man ordeyned a great supper and bad many. And sente his seruaunt at supper tyme, to saye to theym that were bydden:

Come, for all thynges ar nowe ready And they all at once began to make excuse. The fyrste sayd vnto hym: I haue bought a ferme, and I muste nedes go and se it, I praye the haue me excused. And an other sayd: I haue bought. v. yoke of oxen, & I go to plowe them, I praye the haue me excused. The thyrde sayde: I haue maryed a wyfe, and therfore I can not come. And the seruaunt went and brought his mayster word therof. Than was the good mā of the house displeased, & sayd to his seruaunt: Go out quykly into the stretes & quarters of the cytie, and byrge in hether the poore, and the feble, & the halte, and the blynde. And the seruaunt sayde: Lorde, it is done as thou comaundest, and yet ther is rowme. And the lord sayd to the seruaunt: Go out in to the hye wayes, and hedges, and compell them to come in, that my house maye be fylled. For I saye vnto you, that none of these whiche were bydden, shall taye of my supper.

The pyste on the .iii. sondaye after Trinite sandaye The fyrst pyste of Peter and the. v. chap. B.

Brethren, submyt youre selues therfore vnder the myghty hand of god, that he maye exalte you whan the tyme is come. Cast all your care on hym, for he careth for
D. i.

The Epistles and

you. Be sober and watche, for your aduersary the deuyl, as a roaryng lyon walketh about sekynge whome he maye deuoure, whom resyste stedfastly in the fayth, knowyng that the same afflictions are appoynted to your brethren that are in the worlde. But the god of all grace, whiche called vs vnto his eternall glory by Chryste Iesus: shall his owne selfe after ye haue suffered a lytell affliction, make you perfecte, shall sette, strength, and stablyshe you. To hym be glory and dominion for euer and euer. Amen.

The gospel on the thyrde sonday after Trinite sondaye. Luke xv. A.

The Publicans and the synners, resorted vnto Iesus to heare hym, & the Pharises and Scribes murmured, sayenge: He receaueth to his company synners, and eateth with them. Then put he forth this similitude to them, sayeng: what man of you hauynge an shepe, yf he lose one of them, dothe not leaue nynty & nyne in the wylderneesse, and go after that whiche is lost, vntyll he fynde hym. And whan he hath found hym he putteth hym on his shoulders with ioye. And as soone as he cometh home, he calleth together his louers and neighbours, sayenge vnto them: Reioyce with me, for I haue found

my shepe whiche was loste. I say vnto you, that lyke wyse ioye shall be in heauen ouer one synner that repenteth, more than ouer nynty and nyne iust persons, whiche nede no repentance. Either what woman hauynge. x. grotes, yf she lose one doth not lyghte a candell and swepe the house, and seke dyligently, tyll she fynde it. And whan she hath founde it, she calleth hyr louers, and hyr neighbours, sayenge: Reioyce with me, for I haue found the grote whiche I had lost: Lyke wyse I saye vnto you, ioye is made in the presence of the angels of god, ouer one synner that repenteth.

The pyste on the. iiii. sondaye after Trinite sonday the viii. chap. to the Ro.

Brethren, I suppose that the afflictions of this lyfe are not worthy of the glorye, which shalbe shewed vpon vs. Also the feruent desyre of the creatures abydeeth, lokynge whanne the sonnes of god shall appeare, because the creature is subdued to vanite agaynste the wyll therof, but for his wyll whiche subdued them in hope. For the same creaturee shalbe deliuered from the bondage of corrupcion into the glorious libertie of the sonnes of god. For we knowe that euery creature groweth with vs also, and trauayleth in

payne, euē vnto this tyme. Not
they onely, but euen we also,
which haue the fyrst frutes of
the spirite, moyns in our selves,
and bayte for the adopcyon of
the chyldren of god, euen the de
lyuerance of our bodyes.

The gospel on the. iiii. son.
after Trinite. Luke. vi. f.

Jesus sayd vnto his disci
pyles: Be ye mercyfull
as youre father also is
mercyfull. Judge not, &
ye shall not be iudged. Cōdemne
not & ye shall not be cōdemned.
Forgyue, & ye shall be forgyuen.
Giue, & it shall be giue vnto you
good measure pressed downe,
shakē together & runnyng ouer
shall men gyue into your bosom
mes. For with what measure
ye mete, with the same shall
men mete to you agayne. And
he put forth a similitude vnto
them: Can the blynd leade the
blynd? do they not bothe than
fall into the dyth? The discy
ple is not aboue his mayster.
Euery man shall be perfyte, euē
as his mayster is. why sepest
thou a mote in thy brothers eye
& cōsyderest not the beame that
is in thyne owne eye. Eyther
howe canst thou say to thy bro
ther: Brother let me pull oute
the mote that is in thyne eye,
when thou perceyuest not the
beame that is in thyne owne
eye. Thou ypocrite, cast out the
beame out of thyne owne eye
fyrst, & than shalt thou se per

fectly to pull out the mote out
of thy brothers eye.

The pylle on the. v. sonday
after Trinite sondaye. The. i.
pylle of Peter cap. iii. v.

Brethren, be ye all of one
mynde, one suffre with
another, loue as brethre
be pityful, be courteous

not rendyng euill for euill,
neyther rebuke for rebuke, but
cōtrary wise, blesse, remēbyng
that ye are ther vnto called, e
uen that ye shulde be heyres of
blessyng. yf any man longe af
ter lyfe, and loueth to se good
dayes, lette hym refrayne his
tunge frō euill, and his lypes
that they speake not gyle. Let
hym eschue euill, and do good:
let hym seke peace, & ensue it.

For the eyes of the lord are
ouer the righteous, & his eares
are open vnto theyr prayers.

Agayne the face of the lord be
holdeth them that do euill

Moreover, who is he that wyl
harne you, yf ye folowe that
whiche is good? ye happy are
ye, yf any trouble happē vnto
you for ryghteousnesses sake.
Be ye not afrayde for any ter
roure of them, neyther be trou
bled, but sanctifye the Lorde
God in your hartes

The gospell on the. v. son
day after Tri. son. Luke. v. f.

When the people pressed
vnto Jesus, to heare the
worde of God, he stode
by the lake of genezarcth

D. ii.

The Epistles and

and sawe two shyppes stan-
dyng by the lakes syde. But
the fyllhermen were gone out
of them, & were washyng the
nettes. And he entred into one
of theyr shyppes, which pertay-
ned to Symon, & prayed hym
that he wolde thrust out a lytle
frome the lande, and he sat
downe and taught the people
out of the shyppe. Whan he
hadde leste speakyng, he sayde
vnto Symon: Laūche out into
the depe, and lette slyppe your
nettes to make a draught. And
Symon answered, and sayde
vnto hym: Mayster, we haue
laboured all nyght, and haue
taken nothyng, neuerthelesse
at thy worde, I wyll lose forth
the nette. And whan they had
so done, they inclosed a great
multitude of fyllhes, and theyr
net brake, but they made syg-
nes to theyr felowes, which
were in the other shyppe, that
they shulde come, & helpe them.
And they came, and fylled both
the shyppes, that they canke a-
gayne. Whan Symon Peter
sawe that, he fell downe at Je-
sus fetes, sayng: Lord go from
me, for I am a synfull man.
For he was viterly astonied,
and all that werz with hym at
the draught of fyllhe, whiche
they toke. And so was also Ja-
mes and Iohn, the sonnes of
zebede, which were parteners
with Symon. And Jesus sayd
vnto Symon: Feare not, from

henceforthe thou shalt catch
men. And they brought the
shyppes to lande, and forsoke
all, and folowed hym.

The pyste on the .vi. son-
daye after Trinite. Sondaye
the .vi. chap. to the Ro. A.

Rethren, remembre ye
not that all we whiche
are baptysed in to Iesu
Christe, are baptysed to
dye with hym: We are buryed
with hym by baptyme, for to
dye, that lykewyse as Christe
was rayled vp from death by
the gloire of the father, euen so
we also shulde walke in a new
lyse. For yf we be grafted in
death lyke vnto hym: euen so
shall we be partakers of the re-
surreccyō. Knowyng this, that
our oide mā is crucifyed with
hym also, that the body of syn-
ne myghte vterly be destroyed
that hence forth we shulde not
be seruauntes of synne: For he
that is deade, is iustified from
syn. Wherfore yf we be deade
with Christ, we beleue that we
shall lyue with hym, remem-
bryng that Christ once rayled
frome deathe, dyethe no more,
deathe hath no more power
ouer him. For astouchyng that
he dyed, he dyed concernyng
synne once: And as touchyng
that he lyueth he lyueth vnto
god. Lykewyse cōsider ye also
that ye are deade concernyng
synne, but are alpyue vnto god
thorowe Iesu Christ our lord

The gospel on the .vi. son-
daye after Trinite sonday.
the. v. chap. of Mat. .C.

Jesus sayde vnto his disci-
pyles: Merely I say
vnto you, excepte your
ryghteousnesse excede
the ryghteousnesse of the scri-
bes and Pharysees, ye can not
entre in to the kyngdome of
heauen. Ye haue herde how it
was sayd vnto them of the olde
tyme: Thou shalt not kyll.

For who so euer killeth, shall be
in daunger of iudgement. But
I say vnto you: who so euer is
angry with his brother (vnad-
visedly) shall be in daunger of
iudgement who so euer sayeth
vnto his brother: Racha, shall
be in daunger of a counsell. But
who so euer sayeth: Thou foo-
le, shall be in daunger of hell fyre.
Therefore whan thou offerest
thy gyfte at the altier, & there
remembreth that thy brother
hath ought agaynste the, leaue
there thyne offering before the
altier and go thy waye fyrste, &
be reconcyled to thy brother, &
than come, and offre thy gyfte.

The epystle on the .vii. son-
daye. the. vi. chap. to the
Romayns. D.

Brethren, I wyll speake
grossly, bycause of the in-
firmyte of your fleshe. As you
haue gyuen your members serua-
ntes to vncleanness & to inquite,
frome one inquite vnto an
other, euen so nowe gyue your

members seruautes vnto ryghte-
ousnesse, that ye may be sancti-
fied. For whan ye were the ser-
uautes of synne, ye were not
vnder ryghteousnesse. what
frute had ye thā in those thyn-
ges, whereof ye are now asha-
med? For the ende of those
thynges is death. But now are
ye deliuered from synne, and
made the seruautes of god, &
haue your frute that ye shulde
be sanctified, and the ende euer
lastyng lyfe. For the rewarde
of synne is death, but eternall
lyfe is the gyfte of god, thow
Jesus Christe our lord.

The gospel on the .vii. son-
day after Trinite sonday
the. viii. chap. of Mar. .I.

Whan there was a very
greate company with Je-
sus, & they had nothyng
to eate. Jesus called his
discyples to hym, and sayd vn-
to them: I haue compassyō on
this people, bycause they haue
ben now with me .iii. dayes, &
haue nothyng to eate. And yf I
shulde sende them awaye fas-
tyng to theyr owne houses, they
shulde faynte by the way: for
dyuers of theym came from
farre. And his discyples an-
swered hym: where shuld a mā
haue breade here in the wylder-
nesse to satysfye these? And he
asked them, howe many loaves
haue ye? They sayde, vii. And
he comaunded the people to syt
downe on the grounde. And he
D. iii.

The Epistles and

toke the. vii. loues, gaue thankes, brake, and gaue to his disciples to set before them, and they dyd set them before the people. And they had a few small fyshes, and he blessed them, and commaunded them also to be set before them, and they dyd eate and were sufficed. And they toke vp the broken meate that was lefte seuen baskets full. And they that dyd eate were in nombre about. iiii. thousande. And he sent them awaye.

The ppsle on the. viii. sondaye after Trinite sonday, the. viii. chap, to the Romay. L.

Brethren, we are now detters, not to the fleche to lyue after the fleche. For yf ye lyue after the flech, ye muste dye: but if ye thorow the spirit do mortify the dedes of the body, ye shall lyue. For as many as are ledde by the spirite of god, they are the sonnes of god. For ye haue not receaued the spirite of bondage to feare any more, but ye haue receaued the spirite of adopcio wherby we crye Abba father. The same spirite certifieth our spirite, that we are the sonnes of god. Yf we be sonnes, we are also heires, the heires I meane of god, & heires annexed and togyther with Chryste.

The gospell on the. viii. sonday after Trinite sonday the. vii. chap of Mattheu L.

Jesus said vnto his disciples: Bewarre of false Prophetes, whiche come to you in shepes clothynge but inwardly they are raueninge wolues, ye shall knowe them by theyr frutes. Do men gather grapes of thornes, or fygges of thysles? Euen so euery good tree byngeth forth good fruite, but a corrupte tree, byngeth forth euill fruite. A good tre can not byng forth bad frute, nor yet a badde tre can byng forth good frute. Euery tre that byngeth not forth good frute, shalbe hewen downe, and cast into the fyre wherfor by theyr frutes ye shall knowe them. Not all they that saye vnto me: Lorde, Lord shall entre into the kyngdome of heauen, but he that doeth my fathers will, which is in heauen, he shall entre into the kyngdome of heauen.

The ppsle on the. ix. sonday after Trinite sonday, the. i. ppsle, to the Cor. x. B.

Brethren, we may not lust after euill thynges, as they lusted. Neyther be ye worshyppers of ymages, as were some of them, accor dyng as is wrytten: The people late downe to eate and to drynke, and rose vp agayne to playe. Neyther let vs commyt fornicacyon, as some of them commytted fornicacion, & were destroyed in one day. xiii. thou-

Cande. Neyther let vs tempte
Christ as some of them temp-
ted, and were destroyed of ser-
pentes. Neyther murmur ye as
some of them murmured, and
were destroyed of the destroyer
All these thynges happened vn-
to them for ensamples, & were
written to put vs in remem-
braunce, whome the endes of
the worlde are come vppon.

Wherfore let him that thynketh
he standeth take hede lest he
fall. There hath none other
temptacyō taken you, but such
as foloweth the nature of mā.
But god is faythfull, whiche
shall not suffre you to be temp-
ted aboue your strengthe, but
shall in the myddes of the temp-
tation make a waye to escape
out.

The gospels on the. ix. son-
daye after Trinite sondaye

The xvi. chap. of Luke. A.

Jesus put forth a simili-
tude vnto his discyples,
sayeng: There was a cer-
taine ryche man whiche
had a baylyf, that was accused
vnto hym that he had waysted
his goodes. And he called hym,
and sayde vnto hym: Howe is
it that I heare this of the? By
ue accōptes of thy baylyfshyp,
for thou mayste be no longer
baylyfe. The baylyfe said with
in hym selfe: what shall I do?
for my mayster wyl take away
fro me the baylyfshyppe, I can
not dygge, and to begge I am

ashamed. I wote what I wyl
do, that whan I am put out of
the baylyfshyp, they maye re-
ceave me in to theyr houses.
Than called he al his maysters
detters, and sayd vnto the first
Howe muche owest thou vnto
my mayster? And he sayde an
hundred tonnes of oyle. And
he sayd to hym: Take thy byll
and sytte downe quickly, and
wyte fyfty. Than sayde he to
another: what owest thou? And
he sayde: A hundred quarters
of wheate. He sayde to hym:
Take thy byll, and wyte. iiii.
score. And the lord commen-
ded the vnjust baylyfe, bycause
he hadde done wysely. For the
chyliden of this worlde are in
theyr hynde, wyser thā the chyl-
iden of lyghte. And I saye also
vnto you, make you frendes of
the wycked Mammon, that whā
ye shall departe, they maye re-
ceave you into everlastyng ha-
bytatyons.

The Epistle on the. x. son-
daye after Trinite sondaye.

The fyrste ppsle of the
Corint. the. xii. chap.

Brethren, ye knowe
that ye were gentyles
and went your wayes
vnto domme ymages,
even as ye were ledde. wher-
fore I declare vnto you, that
no man speakyng in the spi-
ryte of god despyeth Iesus.
Also no mā can say that Iesus

D. iiii

The Epistles and

is the lord, but by the holy goost
 There are dyuersities of gyf-
 tes verely, yet but on spirite.
 And there are dyfferences of
 administracions, and yet but
 one lord. And there are dyuers
 maners of operacions, and yet
 but one god whiche worketh al
 thynges that are wrought in al
 creatures. The gyftes of the
 spirite are gyuen to euery man,
 to profyt the congregacyon. To
 one is gyuen thowhe the spi-
 rite the utteraunce of wylde-
 dome, to another is gyuen the
 utteraunce of knowlege, by the
 same spirite, to an other is gy-
 uen fayth, by the same spyrte,
 to an other the gyftes of hea-
 lyng, by the same spirite to an
 other power to doo myracles,
 to an other prophesy, to an o-
 ther iudgement to decerne spi-
 rites, to an other the inter-
 pretacyon of tinges. And these
 all worketh euen the selfe same
 spirite, diuidynge to euery man
 feuerall gyftes, euen, as he wyl.

The gospel on the .x. son-
 day after Tri. sonday. The
 xix. chap. of Luke, f.

When Iesus came nye to
 Jerusalem, he beheld the
 cite, wepte on it. sayeng:
 Yf thou haddest known
 those thynges whiche belonge
 vnto thy peace, euen at this thy
 tyme, thou woldest take hede,
 but now are they hyd fro thyne
 eyes. For the dayes shall come

upon the that thyne enemyes
 shall caste a banke about the,
 and compasse the rounde, and
 kepe the in on euery syde, and
 make the euen with the ground
 with thy chyldren which are in
 the. And they shall not leue in
 the one stone vpon a nother, by
 cause thou knewest not the
 tyme of thy visitacion. And he
 went into the temple, and be-
 gan to cast out them that solde
 therin, and them that bought,
 sayeng vnto them: It is wyte-
 ten: My house is the house of
 prayers but ye haue made it a
 denne of theues. And he taught
 dayly in the temple.

The pyste on the .xi. sonday
 of Trinitie sonday. The
 fyrste pyste to the Cor.
 the .xv. chapter. A.

Brethren, as apperteyn-
 ynge to the Gospell
 which I preached vnto
 you, which ye haue also ac-
 cepted, and in the whiche ye co-
 tynue, by which ye also are sa-
 ued, I do you to wytte, after
 what maner I preached vnto
 you, yf ye kepe it, excepte ye
 haue beleued in bayn for fyrst
 of all I delyuered vnto you,
 that whiche I receaued howe
 that Christus dyed for our syn-
 nes, agreynge to the scryptures
 and that he was buried, and
 that he rose agayne the thyrde
 day, accordyng to the scryptu-
 res And that he was sene of
 Cephas, than of the twelue. A f

ter that he was sene of mo than
fyue hundredeth brethren at once
of which many remayne vnto
this daye, and many are fallen
a slepe. After that appeared he
vnto James, than to all the apo-
stles. And last of al he was sene
of me, as of one that was borne
out of due tyme, for I am the
lest of all the apostles whiche
am not worthy to be called an
apostle bycause I persecuted the
congregacyon of God, but by
the grace of god, I am that I
am, and his grace whiche is in
me, was not in vayne.

The gospell on the xi. son-
day after Trinite sanday,
the. xviii. chapter
of Luke. A.

Iesus put forth this si-
militude vnto certeyne
whiche trusted in them sel-
ues that they were per-
fyte, and dyspyled other: Two
men went vp into the temple
to pray, the one a pharyse, and
the other a publican. The pha-
ryse stode and prayed thus
with him selfe: God, I thanke
the that I am not as other men
are, extorcioners, vniust, aduou-
tres, or as this publican. I fast
twyse in the weke. I gyue tyth
of all that I possesse. And the
publican stode a farre of, and
wolde not lyfte vp his eyes to
heauen. but smote his brest say-
enge: God be mercyfull to me
a synner I tell yon this man de-

parted home to his house iustly-
fyed more than the other For
every man that exalteth hym
selfe, shall be broughte lowe, &
he that humbleth hym selfe, shall
be exalted.

The psyle on the. xii. son-
day after Trinite sanday.

The seconde psyle to the
Corinthians and the
thy. de chapter A.

Brethren, suche trust haue
we thorowe Crist to gods
warde, not that we are suffici-
ent of our selues, to thynke any
thyng as it were of your sel-
ues, but our ablenesse cometh
of god, whiche hath made vs a-
ble to mynister the newe testa-
ment, not of the letter, but of
the spyrite: for the letter kyl-
leth, but the spirite gyueth lyfe
Yf the ministracion of death
thorowe the letters fygured in
stones was gloriouse, soo that
the chyl dren of Israel coulde
not beholde the face of Moyses
for the glory of his countenaunce
(whiche glory neuerthelesse is
done away) why shall not the
ministracyon of the spirete be
much more gloriouse? For yf
the mynistryng of condemna-
cyon be gloriouse, muche more
doth the mynistryng of ryghte-
ousnesnes excede in glory.

The gospell on the. xii. son-
day after Trinite sanday. The
vii. chap. of Marke. D

Iesus departed from the
costes of Tyre and came
D. v.

The Epistles and

by Sydon vnto the see of Gali-
 le, thorowe the myddes of the
 coostes of the .x. cyties. And they
 brought vnto hym, one that
 was deafe and domme, & pray-
 ed hym to laye his hande vpon
 hym. And he toke hym asyde
 from the people, and put his
 fynghers in his eares, and dyd
 spyt, and touched his tonge, &
 looked vp to heauen and syghed
 and sayde vnto hym: Ephatha
 that is to saye, be opened. And
 streyght waye his eares were
 opened, and the streynge of his
 tunge was lousyd, and he spake
 playne. And he commaunded
 them that they shulde tell no
 man. But the more he forbad
 them so muche the more a great
 they publyshed, sayenge: He
 hath done all thynges well, &
 hath made bothe the deafe to
 heare, and the domme to speake.

The pyste on the .xiii. son-
 day after Trinitie sonday, the
 thyrde chap. to the Gala. II.

Brethren, to Abraham &
 his scede were the promy-
 ses made, he sayde not in
 the sedes, as in many, but
 in thy scede, as in one, whiche is
 Chryste. This I saye that the
 lawe whiche began afterwar-
 des, beyonde .iiii. hondreth and
 xxx. yeres, doth not dysanull the
 testament that was confyrmed
 afore of god vnto Chrystward,
 to make the promyse of none
 affecte. For yf the inherytaunce
 come of the lawe, it cometh not

of the promyse: but god gaue
 it to Abraham by promyse.
 wherfore than serueth the lawe
 The lawe was added by cause
 of transgression (tyll the scede
 came to whome the promyse
 was made) and it was ordey-
 ned by angels in the hande of
 a mediatour: A mediatoure is
 not a mediatour of one, but
 god is one. Is the lawe than a-
 gaynste the promyse of God?
 God forbyd. Howe be it, yf
 there hadde ben a lawe gyuen
 which coulde haue gyuen lyfe,
 than no doubte ryghtuousnesse
 shulde haue comme by the lawe
 But the scripture concluded al
 thynges vnder synne, that the
 promyse by the faythe of Je-
 sus Chryste shulde be gyuen vn-
 to them that belyue.

The gospell on the xiii son-
 day after Trinitie sonday. The .x.
 chap. of Luke. II.

Jesus sayde to his disci-
 ples: Happy are the eyes
 whiche se that ye se. For
 I tell you, that many pro-
 phetes & kynges haue desyred
 to se those thynges which ye se,
 and haue not sene them, and to
 heare those thynges whiche ye
 heare, & haue not herd them.
 And beholde, a certayne lawier
 stode vp, and tempted hym,
 saynge: Mayster what shall
 I do to inheryte eternall lyfe?
 He sayde vnto hym: what is
 wrytten in the lawe? howe re-
 dest thou? And he answered, &

sayde: Loue thy lord god with
all thy harte, and with all thy
soule, and with all thy strength
and with all thy mynde, and
thy neyghbour as thy selfe.
And he sayde vnto hym: Thou
hast answered right, this do, and
thou shalt lyue. He wyllynge
to iustifye hym selfe, sayde vn-
to Iesus: who is thā my neygh-
bour? Iesus answered & sayde
A certeyn man descended from
Jerusalem into Jerico, and fel
into the handes of theues, whi-
che robbed hym of his rayment
and wounded hym, & departed,
leauyng hym halfe deed And by
chauce there came a certayne
prieſte the ſame way, and whan
he ſawe hym, he paſſed by: and
lykewyſe a Leuyte, whan he
was come nye to the place, wēt
and loked on hym, and paſſed
by, Than a certayne Samary-
tane, as he iurneyed, came nye
vnto hym, and whan he ſawe
hyme, had compaſſyon on hym,
and went to and bounde vp
his woundes, and powred in
oyle and wyne, and put hym on
his owne beaſt, and broughte
hym to a commune inne, and
made prouyſyon for hym: and
on the morowe whan he depar-
ted, he toke out two-pens, and
gaue them to the ooſte, and ſaid
vnto hym: Take care of him, &
what ſo euer thou ſpendeſte
more. whan I come agayne, I
wyl reſcompenſe the. whiche
nowe of theſe. iii. thinkeſte

thou, was neyghbour vnto him
that fell in the theues handes.
And he ſayd. He that ſhewed
mercy on hym. Than ſayde Je-
ſus vnto hym: God and do
thou lyke wyſe.

The pſtle on the. xiiii. Son-
day after Trinite ſunday.

The. v. chap. to the Gala. L.

Brethren, walke in the
ſpīte, and fulfyll not
the luſtes of the fleſhe,
for the fleſhe luſteth contrary
to the ſpīte, and the ſpīte cō-
trary to the fleſhe. Theſe are
contrary the one to the other,
ſo that ye can not do that whi-
che ye woloe. But and yf ye be
ledde of the ſpīte, then are ye
not vnder the lawe. The dedes
of the fleſhe are manifeſte, whi-
che are theſe: Anduouty, for-
nication, vncleaneſſe, wanton-
neſſe, worſhypppyng of Images
withhecraft, hatred, beryauce
zele, wyathe, ſtryfe, ſedicion, ſec-
tes, enuyenge, murther, dronke-
neſſe, glotony, and ſuche lyke, of
them whiche I tell you before
as I haue tolde you in tyme
paſte, that they whiche cōmytte
ſuche thynges, ſhal not inheryte
the kyngdome of god But the
frute of the ſpīte, is loue,
ioye, peace, longe ſufferynge,
gentylnesse, goodneſſe, fayrful-
neſſe, mekenesse, temperancie
Agaynſte ſuch there is no lawe.
They that are Chriſtes, haue
cruciſted the fleſhe, with the ap-
petytes and luſtes.

The Epistles and

The gospel on the. xliii. Son-
daye after Trinite sondaye.

The. xlii. chap. of Luke.

And Jesus went to Jeru-
salem, he passed thorow
Samaria and Galile,
and as he entred into a
certayne towne, there met hym
x. men that were lypers, whi-
che stode a farre of. & put forth
theyr voyces and sayde: Jesu
mayster haue mercy on vs.
Whanne he sawe them: he sayd
vnto theym: Goe and shewe
your selues to the prestes. And
it chañched as they went, they
were censed. And one of
theym, whan he sawe that he
was censed, turned backe a-
gayne, and with a loude voyce
prayed god, and fell downe on
his face at his fete, & gaue hym
thankes. And the same was a
Samaritane. And Jesus an-
swered and sayde: Are there
not. x. censed: but where are
those nyue? Ther are not found
that retourned agayne to gyue
god prayse, saue only this straū-
ger, & he sayd vnto hym: Arise
and go thy way, thy feyth hath
made the whole.

The ppsle. on the. xv. Son-
daye aftee Trinite sondaye

The. v. chap. to the Gala.

Brethren, yf we lyue in the
spirite, let vs not be bayn
glorious, prouokynge one
another, and enuyng one
another. Brethren, yf any man
be fallen by chaunce into any

faulte, ye whiche are spirituall,
helpe to amende hym in the spi-
rite of mekenesse, consyderynge
thy selfe, lest thou also be tem-
pted. Beare ye one an others
burthen, and soo fulfyll the
lawe of Chryste. yf any man
seme to hym selfe that he is
somewhat, whan in dede he is
nothyng, the same deceyueth
hym selfe in his ymaginacyon:
let euery man proue his owne
worke, and than shall he haue
reioyng in his owne selfe,
and not in an other, for euery
man shall beare his owne bur-
then: let hym that is taught in
the worde, minister vnto hym
that teacheth hym in all good
thynges. Be not deceaued, god
is not mocked, for what so euer
a man soweth, that shall he
reape. He that soweth in his
fleshe, shall of the fleshe reape
corruptyō: But he that soweth
in the spirite, shall of the spi-
rite reape lyfe euerlastyng. Let
vs not be weery of well doynge
for whan the tyme is come, we
shall reape without weerinesse
whyle we haue therfore tyme,
let vs do good vnto all men, &
specyally vnto them which are
of the householde of fayth.

The gospell on the. xv. Son-
day after Trinite sanday

Matthewe vi. D.

Jesus sayde to his discy-
ples: No man can serue
two maysters. for eyther
he shall hate the one, and

lone the other: or els he shall leane to the one and dyspise the other. Ye can not serue god and Mammon. Therfore I say vnto you, be not carefull for your lyfe what ye shall eate, nor what ye shall drinke, nor yet for your body, what ye shall put on. Is not the lyfe more worthe than meat, & the body more of value than rayment? Beholde the fowles of the ayre, for they sowe not, neyther reape nor yet carpe into the barnes: and yet your heavenly father feedeth them: are ye not moch better than they whiche of you (though he toke thoughte therfore) coulde put one cubyte vnto his stature? & why care ye than for rayment? Consyder the lylies of the feld howe they growe. They labour not neyther spyne, and yet for all that I saye vnto you, that euen Salomō in all his reyalte was not arayed lyke vnto one of these. wherfore yf god so clotheth the graffe whiche is to day in the felde, and to morow shall be caste into the furnesse, shall he not muche more do the same vnto you? O ye of lytle feith. Therfor take no thought sayenge: what shall we eate, or what shall we drinke, or wher with shall we be clothed: after all these thynges seke the gentyles, for your heavenly father knoweth that ye haue nede of all these thynges: but rather seke ye fyrste the kyngdome of

heauen, and the ryghteousnesse therof, and all these thynges shall be mynistred vnto you.

The ppsle on the. xvi. Some daye after Trinite sondaye Ephesians. iii. B.

Synt Paul wrote vnto the Ephesians, sayeng: I desyre you that ye faynte not, bycause of my trybulacyons that I suffer for your sakes, whiche is your prayse. For this cause I bow my knees vnto the father of our lord Iesus Chryste, whiche is father ouer all that is called father in heauen and earth, that he wolde graunte you accordyng to the ryches of his gloire, that ye may be strengthened with myght by his spirite in the inner man, that Chryste may dwell in your hartes by fayth, that ye beyng roted and grounded in loue, myght be able to comprehend with all saintes, what is that byeth and length, depth and heygth, and to knowe the excellent loue of the knowledge of Chryste that ye myght be fulfilled with all maner of fulnesse, which cometh of god, vnto hym that is able to do excedyng abundantly aboue al that we are or thynke accordyng to the power that worketh in vs, be prayse in the congregacyons by Iesus chiste thorowout all generacyons, from tyme to tyme. Amen.

The Epistles and

The gospell on the .xvi. Con-
day after Trinite sanday,
the .vii. chap. of Luke.

Jesus wente into a cytie
called Nain, and many
of his dysciples wente
with hym, and moch peo-
ple. whan he came nye vnto the
gate of the cytie, beholde, there
was a deed manne carped out,
whiche was the onely sonne of
his mother, and she was a wy-
dowe, & moch people of the city
was with her. And whan Jes-
us sawe her, he had compas-
syon on her, and sayde vnto her
wepe not. And he went & tou-
ched the coffyn: and they that
bare hym stode still, & he sayde:
Yonge man, I say vnto the, a-
ryse. And the deed late vp, and
began to speake, and he deliue-
red hym to his mother: & there
came a fere on theym all, and
they glorified god, sayenge: A
great prophete is risen among
vs, and god hath visited his
people.

The ppsle on the .xvii. Con-
daye after Trinite sonday.
Ephesians. iiii. A.

Brethren, I whiche am in
bodes for the lordes sake,
exhorte you, that ye walke wor-
thy of the vocation, wherewith
ye are called with humblinesse
of mynde, with all lowlynesse
and mekenesse, and longe suf-
ferynge, forbearynge one ano-
ther, thowwe loue, and that ye
be diligent to kepe the vnite

of the spirite, in the bonde of
peace, beyng one body, and one
spirite euen as ye are called in
one hope of your callinge. Let
ther be but one lorde, one fath-
er, one baptyme, one god & father
of all, whiche is aboue all, tho-
rowe all, and in you all, whiche
is blessed in the world of worl-
des. Amen.

The Gospell on the xviii.
sonday after Trinite son-
daye. The .xiiii. chapter
of Luke. A.

Whan Jesus went in to
the house of one of the
chefe pharisees to cate
bread on the Sabot day
and they watched hym, and be-
holde there was a man befor
hym which had the droply: and
Jesus answered and spake vn-
to the lawyers and pharisees,
sayenge: Is it lawfull to heale
on the Saboth daye? And they
helde theyr peace. And he toke
hym, and healed hym, and lette
hym go, and answered them,
sayenge: whiche of you shall
haue an asse or an ore fallen in
to a pyt, and wyll not streight-
waye pull hym out on the Sa-
both daye? and they coulde not
answer hym agayne to that.
He put forth a similitude to
the ghestes whan he marked
howe they pleased to the best
rowmes, and sayde vnto them:
whan thou arte bydden to a
weddyng of any man, syt not
downe in the best rowme, lest

a more honorable mā than thou be bydden of hym, and he that badde bothe hym and the, come and saye vnto the: Gyue this man rowme, and thou that begynne with shame to take the lowest rowme: but rather whā thou art bydden go and syt in the lowest rowme, that whan he that badde the cometh, he maye say vnto the: Frende syt byp hyer. Than shalt thou haue worshyp in the presence of the that syt at meat with the. For who so euer exalterh hym selfe shalbe broughte lowe: and he that humbleth hym selfe, shall be exalted.

The ppsle on the. xviii. Son
daye after Trinite sonday

The fyist ppsle to the
Corinth. the. i. chap.

Brethren, I thanke my god alwayes on your behalfe, for the grace of god, whiche is gyuen you by Iesus Christ, that in all thynges ye are made ryche by hym, in all learnyng, and in all knowlege, euen as the testimony of Iesus Christe was confyrmed in you, so that ye are behynde in no gyfte, and wayte for the appearng of our lord Iesus Christe, which shall strengthe you vnto the ende, that ye may be blamelesse in the day of our lord Iesus Christe.

The gospel on the. xviii. Son
daye after trinite sonday.
Matthewe. xxi. D.

The pharisees went vnto Iesus, and one of them which was a doctor of the lawe, asked hym a questyon, temptyng hym sayenge Mayster, which is the great cōmaūdemēt in the lawe? Iesus sayde vnto hym: Thou shalt loue thy lord God with all thy harte, with all thy soule and with all thy mynde: This is the fyrste and the greateste commaundement, and there is none other lyke vnto this.

Thou shalt loue thy neyghbour as thy selfe. In these two cōmaundementes hange all the lawe and the prophetes. whyle the pharisees were gathered togyther, Iesus asked theym, sayenge: what thynke ye of Christe? whose sonne is he? They sayde vnto hym: The sonne of Dauid. He sayde vnto them: Howe than doth Dauid in the spirite call hym lord, sayenge: The lord sayde too my lord, syt on my ryght hand tyll I make thyne ennemyes thy foote stoole: Yf Dauid called hym lord, howe is he than his sonne? And none of them could answer hym agayne one worde: neyther durste any man from that daye forth aske hym any mo questions.

The ppsle on the. xix. Son
daye after Trinite sondaye
The. iiii. chapter to
the Ephesians. C.

The Epistles and

Brethren, be ye renewed in the spirit of your myndes, and put on that newe man, which after the ymage of god is shaped in ryghteousnesse, and true holynesse. wherfore put away lyenge, and speake euery man truth vnto his neyghbour, for as moche as we are members one of another. Be angry, but synne not: let not the sonne go downe vpon your wrath: gyue no place vnto the backbyter: let hym that stole, steale no more, but let hym rather labour with his handes some good thyng, that he maye haue to gyue vnto hym that needeth.

The gospel on the. xix. sonday after Trinite sonday
Matthew. ix. A.

Jesus entred into the synagoge and passed ouer: & came into his owne cite, and beholde, they brought vnto hym a man synke of the palsey, lyenge in his bed. And whan Iesus saw they: seyth, he sayd to the synke of the palsey: Son, be of good chere, thy synnes are forgyuen the. And beholde, certayne of the scribes sayde in them selues, he blasphemeth. And whan Iesus sawe they: thoughtes, he sayde: wherfore thynke ye euyl in your hartes? whether is easier to saye, thy synnes are forgyuen the, or to saye: aryse and walke? that ye may knowe that the sonns of

man haue power to forgyue synnes in earth, than sayde he vnto the synke of the palsey: Aryse, take vp thy bedde, and go home to thy house. And he arose & departed to his house. And whan the people sawe it, they merueyled, and glorified God, whiche hath gyuen suche power vnto men.

The pistle on the. xx. sonday after Trinite sonday,
Ephesians. v. D.

Brethren, take hede, that ye walke circumspectely, not as fooles, but as wyse, redempyng the tyme, for the days are euyl, wherfore be ye not vnwyse, but vnderstande what the wyll of the lord is. And be not dronke with wyne, wherein is excessse, but be fulfilled with the spirit, speakyng vnto your selues in Psalmes and Hymnes, and spiritual songes, synngyng and makynge melodye to the lord in your hartes, gyuyng thanks alwayes for all thynges, in the name of oure lord Iesus Christe to god the father, submyttyng your selues one to another in the feare of god.

The gospel on the. xx. sonday after Trinite son. the. xxii. chap. of Matthew. A.

Jesus sayde vnto his disciples: The kyngdome of heauen is like vnto a certayne kyng, whiche

marked his sonne, & sent forth his seruautes, to call them that were bydden to the wedding, & they wolde not come. Agayne he sent forth other seruautes, sayenge: Tell them whiche are bydden: Beholde I haue prepared my dyner, myne oxen and my fatynges are kylled, and all thynges are ready, come vnto the maryage. They made lyght of it, and went their waies, one to his ferme place, another about his marchandise, the remnant toke his seruautes and entreated them vngodly, and slewe them. Whan the kynge herde that, he was wroth, and sente forth his warryours, and destroyed those murtherers, & bzient by theyr cytie. Than said he to his seruautes: The wedding was prepared, but they whiche were bydden therto, were not worthy: Go ye therefore out into the hye wayes, & as many as ye finde, byd them to the mariage. The seruautes went out into the hye ways and gathered together as many as they coulde fynde, bothe good and badde, and the wedding was furnyshed with ghestes. The kynge came in to visyte his ghestes, & spyed there a man whiche had not on a wedding garment, and sayde vnto hym: Frend, howe comest thou in hyther and haste not on a wedding garment? And he was such spechelesse. Than

sayde the kynge to the minystrers: Take & bynde hym hande and foote, and caste hym into utter darkenesse, there shall be wepyng and gnashyng of tethe. For many are called, and fewe be chosen.

The pyste on the. xxi. Sonday after Trinite sondaye
Ephesians. vi. B.

My brethren, be stronge in the lord, and in the power of his myghte, put on the armour of God, that ye maye stande stedfast agaynst the craftye assautes of the deuell, for we wrestle not agaynst fleche and bloud, but agaynst rule, agaynst power and agaynst worldly rulers of the darkenes of this worlde, agaynst spirituall wyckednesse for heauenly thynges. For this cause take vnto you the armure of God, that ye maye be able to resyste in the euyl daye, and to stande persfyt in all thynges. Stande therfore, and your loynes gyde about with vertue, haupnge on the breste plate of ryghewysnesse, & shode with shues, prepared by the gospel of peace, aboue all, take to you the shelde of fayth, wherewith ye maye quenche all the fyrye dartes of the wicked, and take the helmet of saluacyon, and the swearde of the spirite, whiche is the worde of god.

The Epistles and

The gospel on the. xxi. Con-
day, after Trinite sonday.

Jhon. iiii. f.

There was a certeyne ru-
ler, whose sonne was
sycke at Caphernaum,
as soone as he herde
that Iesus was come out of
Jury into Galile, he went vn-
to hym, and besought hym that
he wolde descende, and heale
his sonne, for he was euē redy
to dye. Than sayde Iesus vnto
hym: Excepte ye se sygnes and
wonders, ye beleue not. The ru-
ler sayde vnto hym: Syr come
awaye, or euer that my chylde
dye. Iesus sayd vnto hym: Go
thy way, thy sonne lyueth. And
the man beleued the wordes
that Iesus hadde spoken vnto
hym, and went his waye. And
anone as he went on his waye,
his seruauntes met hym, and
tolde hym, sayenge. Thy sonne
lyueth. Than enquired he of
them the houre whan he began
to amende, and they sayd vnto
hym: Yesterdaye the seuenth
houre the feuer lefte hym, and
the father knewe that it was
that same houre whan Iesus
sayde vnto hym: thy sonne ly-
ueth, and he beleued, & all his
houholde.

The pistle on the. xxii. Con-
day. Philippians. i. A.

Brethren we truste in
our lord Iesus Christ
that he whiche began
a good worke in you, shall per-

fourme it, vntyll the day of Je-
sus Christ, as it becometh me
so to iudge of you, because I
haue you in my harte, and haue
you also euery one company-
ons of grace with me, euen in
my bondes, as I defende and
stablyshe the gospel. God bea-
reth me recorde, howe greatly
I longe after you all from the
very harte roote in Ies^s christ,
and this I praye, that your lo-
ue may increase more & more in
knowledge, and in all felynge,
that ye myght accepte thynges
most excellent, that ye myghte
be pure, and suche as shulde
hurte no mans conscience, vntyl
the daye of Christe, fylled
with the frutes of ryghtcou-
nesse, whiche frutes come by
Iesus Christe vnto the gloire
and laude of god.

The gospel on the. xxii. Con-
day after Trinite sondaye
Matthewe. xviii. D.

Iesus put forth a simili-
tude vnto his disciples,
sayenge: The kyngdome
of heauen is lykened vnto
a certayne kyng, whiche
wolde take accomptes of his
seruauntes, & whan he had be-
gon to reken, one was brought
vnto hym which ought hym x.
thoulande talentes, but whan
he had nought to paye, the lord
comaunded hym to be solde, &
his wyfe, and his chylde, and
all that he had, and payment
to be made. The seruaunt fell

downe, and besought hym, say-
enge: Syr, geue me resppte,
and I wyl pay it euery whyt.
than had the lord pitte on the
seruaunt, and loosed hym, and
forgaue hym the dette. The sa-
me seruaunt went out, & found
one of his felowes, whiche
ought hym an hundred pens,
and layde handes on hym, and
toke hym by the throte, sayeng:
Paye me that thou owest. And
his felowe fell downe and be-
sought hym sayeng: Haue pa-
cience with me, and I wyl pay
the all. And he wolde not, but
went and caste hym in to pry-
son, tyll he sholde paye the det.
whan his other felowes sawe
what was done, they were very
sory, and came & tolde to theyr
lord all that hadde happened.
Then his lord called hym, and
sayde vnto hym: O euill ser-
uaunt, I forgaue the all the detes,
bycause thou praydest me
was it not mete also that thou
shuldest haue had compassion
on thy felowe, euen as I hadde
pytie on the? And his lord was
wrothe, and deliuered hym to
the saylers, tyll he shulde paye
all that was due to hym. So
lykewyse shall my heauenly fa-
ther do vnto you, yf ye wyl not
forgyue with your hertes, eche
one to his brother theyr tre-
spasses.

The ppylle on the. xxiij. son-
day after Trinite sondays
to the Phillip. iii. D.

Bethien, be folowers of
me, and loke on theym
which walne, euen so as
ye haue vs for an ensample, for
many walke (of whome I haue
tolde you often, and now tell
you wepyng) that they are the
enmyes of the crosse of Christ,
whose ende is danacyō, whose
belly is theyr god, & whose glo-
rye is to theyr shame, whiche
are worldly mynded: But our
conuersacyon is in heauen, fro
whence we loke for the sauy-
our, euen the lord Iesus Christ
which shall chaunge into an o-
ther fashyon our vyle bodyes,
that they maye be fashyoned
lyke vnto his glorious body,
accoyng to the workyng,
wherby he is able to subdue all
thynges vnto hym selfe, in Ie-
sus Christ our lord:

The Gospell on the. xxiij.
sonday after Trinite son-
day. Matthe. xxi. B.

The pharisees went and
toke counsell, how they
myghte tangle Christ
Iesus in his wordes, &
sent vnto hym theyr discyples
with Herodes seruautes, say-
enge: Master, we knowe that
thou arte true, and that thou
teachest the way of god truly
neyther carest for any man, for
thou consyderest not mennes
estate, tell vs therfore howe
thynkest thou? Is it lawfull to
giue tribute vnto Cesar or not?
Iesus perceiued theyr willines
C. ii.

The Epistles and

and sayde: why tempte ye me ye hypocrites: let me se the tribute money. And they toke him a peny, and he sayde vnto the: whose is this ymage and super scripcion? They sayde vnto hym: Celsars. Than sayde he vnto them: Gyue therfore to Celsar, that whiche is Celsars: and gyue vnto god, that which is goddes.

**The ppsle on the. xxiij. Son-
daye after Trinite sonday
the. i. chap. to the Collos.**

Brethren, we ceasse not prayenge for you, and desyrynge that ye myghte be fulfilled with the knowlege of his wyll, and in al wysdome and spirituall vnder stadyng, that ye myghte walke worthy of the lorde in all thynges that please, beynge frutefull in all good workes, and encreasyng in the knowlege of god, strengthened with all myght thowhe his gloriouse power, vnto all pacience and longe sufferynge, with ioyfulnesse in Iesus Christe our lorde.

**The Gospell on the. xxiij. Son-
daye after Trinite son-
daye. Matthew. ix. c.**

Whye Iesus yet spake vnto the people, beholde, there came a certayne ruler, and worshypped him sayenge: My doughter is euen nowe decessed, but come & laye thy hande on her, and she shall lyue. And Iesus arose and fo-

lowed hym with his discyples. And beholde, a woman whiche was diseased with an yssue of bloude. xii. yeres, came behynde hym, and touched the hemme of his vesture. For she sayd in her selfe: yf I may touche but euen his vesture onely, I shall be safe. Iesus turned hym about, and behelde her, sayenge: Doughter be of good conforte, thy fayth hath made the safe. And she was made whole euen that same houre.

**The ppsle on the nexte son-
day before aduent sonday
Jeremias. xxiij.**

Brethren, beholde, the dayes wyll come, sayeth the Lorde, that I wyll steare vp vnto Dauid a ryghteous braunche, which shall beare rule, and discusse matters with wysdome, and shall set vp equitye & ryghteousnes agayne in the earth in his tyme. Iuda shalbe safe, and Israell shall dwell without feare, and this is the name that they shall call hym, the lorde our ryghteousnes, wherfore the dayes wyll come, sayth the lorde, that they shall saye no more, the lord lyueth that broughte the chyldren of Israell out of the land of Egypt: but the lorde lyueth whiche delyuered and brought the sede of the house of Israell out of the lande of the northe, and from all landes whether I thurst them, & they shall dwell

in theyr owne lande, sayth the
lorde god almyghty.

The Gospell on the nexte
sondaye before Aduent son-
daye. Ihon. vi. A.

When Iesus lifted vp his
eyen, and sawe a greate
cōpany come vnto hym,
he sayde vnto Phillippe:
whence shall we bye bread that
these myght eat. This he sayd
to proue hym, for he hym selfe
knewe what he wolde do. Phi-
lip answered hym: Two hun-
dred peny worth of breade are
not sufficient for them, that
euery man haue a lytell. Than
sayde vnto hym one of his dis-
cyples Andewe, Symon Pe-
ters brother: There is a chyld
here, which hath fyue barly lo-
ues, and two fyshes, but what
is that among so many? Iesus
sayde: make the people to sytte
downe (there was much grasse
in the place) And the men late
downe, in nombre aboue. v. M.
Iesus toke the breade, & gaue
thanks, & gaue to his discy-
ples, and his discyples to them
that were sette downe: and ly-
kewyse of the fyshes, as muche
as they wolde. whan they had
eaten ynough, he sayd vnto his
disciples: Gather vp the broke
meate that remayneth, that no-
thyng be loste. They gathered
it together, and fylled. xii. bas-
kettes with the broken meate
of the fyue barly loues and two
fyshes, whiche broken meat re-

mayned vnto them that hadde
eaten. Than those men whan
they had sene the myracle that
Iesus dyd, sayde: This is of
a truth the same prophere whis
che shall come in to the world.

The psalle on the fyrst son-
daye in Aduent, the. xiii. chap.
to the Romanys. D.

Bethen for so muche
as we knowe this, na-
mely the tyme, that the
houre is now for vs to ryse
from slepe, for nowe is our sal-
uacyon nearer, then when we
beleued, the nyghte is passed &
the daye is come nye. Let vs
therfore caste awaye the wor-
kes of darkenesse, and put on
the armour of lyghte. Let vs
walke honestly as it were in
the day, not in excelle of eatyng
and drynkyng, neyther in cham-
byng and wantonnes, neyther
in stryfe and enuyenge: but put
ye on the lorde Iesus Chryste.

The gospell on the fyrste
sondaye in Aduente, the. xxi.
chap of Mattheu A.

When they drewe nye vnto
Jerusalem, and were
come to Betphage, vnto
the mount Oliuete, Ie-
sus sent two of his disciples,
sayenge to them: Go into the
towne that lyeth before you &
anone ye shall fynde an asse
bound, and a sole with her, lose
them, & brynge them vnto me.
And yf any man saye ought vn-
to you, saye ye, the lorde hathe
C. iii.

The Epistles and

nede of them, and strait waye he wyllet theym go. All this was done to fulfyll that which was spoken by the Prophecie, sayenge: Tell ye the doughter of Syon: Beholde, thy kynge cometh vnto the meke and lpytynge vpon an asse and a colte the fole of an asse vled to the yocke. The disciples went and dyd as Iesus comaunded them, and broughte the asse and the colte, and put on them theyr clothes, and set hym thereon. But many of the people spied theyr garmentes in the waye, other cutte downe braunches frome the trees, and strawed them in the way. The people that went before, and they also that followed after, cryed, sayenge: Hosanna the sonne of Dauid. Blessed be he that cometh in the name of our lord, Hosanna in the heyght.

The ystle on the seconde sondaye in Aduent, the. xv. chap. to the Roma A.

Brethren, what so euer thynges are wyrtten afore tyme, that is wyrtten for our learnynge, bycause that we through pacyence and coforte of the scripture myght haue hope. The god of pacyence & consolation graunt you to be lyke mynded one towardes another, after the ensample of Iesu Christe, that ye all agreynge together maye with one mouth prayse god the fa-

ther of our lord Iesu Christe. Wherfore receyue ye one another, lyke as Christ receiued vs to the prayse of god. I say also that Iesus Christe was a mynister of the circumcisiō for the truthe of goddes wyl, to confirme the promises made vnto the fathers. And that the Gentiles myght prayse god for his mercyes sake, as it is wyrtten: For this cause I wyl prayse the amonge the Gentyles, and synge in thy name. And agayne he sayeth: Reioyce ye Gentyles with his people. Agayne: Prayse the lord all ye gentyles & laude hym all nacjons. And in an other place Esaus sayth: There shall be the rote of Jesse & he that shall rayse the reygne ouer the heathen, in hym shall the heathen hope. The god of hope fyll you with all ioye and peace in beleynge, that ye may be flowynge in hope through the power of the holy ghoſte.

The goſpell on the seconde sandaye in Aduente. The xxi. chap. of Luke C.

Iesus sayde vnto his disciples. There shall be synes in the Sonne, and in the Moone, and in the Sterres, and vpon earth, the people shall be in such dyspayre that they shall not tell whiche way to turne them selues. The see and the waues shall rore, & mens hartes shall fayle them for feare and for loynge after

those thynges, which shal come on the earth, for the powers of heauen shal moue, & then shal they se the sonne of man come in a cloude with power & great gloire. When these thynges be gonne to come to passe, thenne loke vp and lyfte vp your handes, for your redempcyon draweth nye. And he sheweth them a similitude, beholde the fygge tre, and al the trees, whan they shoute forth theyr buddes, ye se and know of your owne selves that somer is then nye at hand. Also ye lyke wyse (when ye se these thynges comme to passe) so vnderstande, that the kyngdome of god is nye. Verely I saye vnto you, this generacyon shal not passe, tyll all be fulfylled, heauen and earth shal passe but my wordes shal not passe.

The pyste on the.iii. sonday in Aduente. The. i. pyste the. iiii. chap. to the Corin. A.

Brethre, let men this wyse besteme vs, specyally for Christes ministers, and stewardes of the secretes of god. Nowe menne desyre no more of the steward, then that they be founde faythfull. with me it is but a very small thyng that I shulde be iudge of you eyther of mans days. No I iudge not myne owne selfe, I knowe nought by my selfe, yet am I not therby iustified, i. is the lord that iudgeth me, therfore iudge nothyngs before the

tyme, vntyl the lord come, whiche wyll lyghten thynges, that are hyd in darkenesse, and open the counsels of the hertes, and than shal euery mā hant prayse of god.

The gospel on the thyrd sonday in Aduente, the. xi. chap. of Matthew. A.

When Ihon beyng in prison, herde the workes of Christ, he sent two of his discyples, and sayd vnto hym: arte thou he that shal come, or shal we loke for another? Iesus answered and sayde vnto them: Go and shewe Ihon agayne what ye haue herde & sene. The blynde se, the halthe go, the lypers are clenfed, the deaf heare, the dead are rayled vp, and the gospel is preaced to the poore, & happy is he that is not offended by me. Euen as they departed, Iesus began to speake vnto the people of Ihon what went ye for to se in the wyldernes? went ye out to se a rede wauerynge with wynde? Cyther what went ye out for to se? wente ye to se a man clothed in softe rayment? Behold, they that weare softe clothynge ar in kinges houses. But what went ye out for to se? went ye out to se a prophet? yea I say vnto you, & more then a prophet for this is he of whom it is wryten: Beholde I sende my messenger before thy face, whiche shal prepare thy way before the
C. iiii.

The Epistles and

The pyssle on the. iiii. son-
daye in aduent. The. iiii.
chap. to the Phylip. A.

Brethren, reioyce ye in the
lorde alwaye, and agayne
I saye, reioyce, let youre
frendshyppe be knownen
vnto all men. The lorde is euē
at hande. Be not carefull, but
in all thynges let your petition
in feruent prayer and supplica-
tion be knowē before god with
geuyng of thanks. And the
peace of god, whiche passeth al
vnderstandynge, kepe your har-
tes and myndes in Christ Iesu.

The Gospell on the. iiii.
sondaye in aduent the fyrst
chapter of Ihon. B.

The Jewes sent prestes
and leuytes from Jeru-
salem to aske Ihon what
arte thou? And he con-
fessed and denied not, & sayde
playnely I am not Christ. And
they asked hym, what then? arte
thou Helias? And he sayde: I
am not. Art thou that prophete?
And he answered: No. Then
sayde they vnto hym: what art
thou, that we may gyue an an-
swere to them that sente vs.
What sayest thou of thy selfe?
He sayde I am the voyce of a
cryer in the wyldernesse, make
straight the waye of the lorde, as
sayd the prophete Elaias: And
they whiche were sent, were of
the pharisees. And they asked
hym, and sayde vnto hym: why
baptystest thou then, yf thou be

not Christ, nor Helias, neyther
the prophete? Ihon answered
them, sayenge: I baptysse with
water, but one is amonge you,
whome ye knowe not. He it is
that cometh after me, whiche
was before me, whose shue lat-
chet I am not worthy to vnloose.
These thynges were done in
Bethabara beyonde Jordan,
where Ihon dyd baptysse.

The pyssle at hye masse on
Christmas day, the fyrste
chap. to the. Hebrewes. A.

Brethren, God in tymes
past dyuersly and many
wayes, spake vnto the fa-
thers by prophetes, but
in these last dayes he hath spo-
ken vnto vs by his owne sonne
whome he hath made heyre of
all thynges, by whome also he
made the worlde. Which sonne
bernge the byghtnesse of his
glory, and the very ymage of
his substance, rulyng all thyng-
ges, with the worde of his
power, hath by his owne per-
sone purged our synnes, and
sitteth on the ryght hande of
the maiestie on hye, and is more
excellent then the angels, in as
much as he hath by inheritaunce
obteyned a more excellēt name
than they, for vnto whiche of
the aungelles sayde he at any
tyme, thou arte my sonne, this
day begatte I the. And agayne
I wyll be his father, & he shall
be my sonne. And agayn: when
he byngeth in the fyrste begot

ten sonne into the worlde, he sayth: And all the angelles of god shall worshyppe hym. And vnto his angelles he sayde: He maketh his angelles spirites, and his ministers flames of fyre, but vnto the sone he sayth O god thy seate shalbe for ever the ceptre of thy kyngdome is a ryght ceptre: Thou haste loved ryghtewysnesse, and hated iniquite, wherfore hathe god whiche is thy god, anoynted the with the oyle of gladnesse aboue thy felowes. And thou lorde in the begynnyng haste layde the foundacyon of the earth. And the heauens are the workes of thy handes. They shall peryshe, but thou endurerest. But they all shall waxe olde also as doth a garment, & as a vesture shalt thou chaunge them, and they shalbe chaunged, but thou arte alwayes the same, and thy yeares shall not fayle.

The gospel at hye masse on Christmas day The fyrste chapter of Ihon. A.

In the begynnyng was the worde, and the word was with god, and god was the worde. The same was in the begynnyng with god. All thinges were made by it, and without it was made nothyng that was made. In it was lyfe and the lyfe was the lyghte of men, & the lyght shyneth in darkenesse

and the darkenesse comprehendeth it not. There was a man sent frome God, whose name was Ihon. The same came as a wytnesse, to beare wytnesse of the lyght, that al me through hym myght beleue, he was not that lyght, but was sent to beare wytnesse of the lyght. That was a true lyghte, which lyghted all men that come into the worlde. He was in the worlde, & the worlde by hym was made and the worlde knewe hym not he came among his owne, and his owne receaued hym not. But as many as receyued hym to them he gaue power to be the sonnes of god, in that they beleued on his name, whiche were boine not of bloude, nor of the wyll of the fleshe, nor yet of the wyll of man, but of god, & the same worde became flesh, & dwelte among vs, & we sawe the glorie of it, as the glorie of the onely begotten sonne of the father, whiche worde was full of grace and verite.

The pryse on saynte Steuens daye. the. vi. chap. of the Actes of the apostles.

Steuen full of fayth & power, dyd great wonders and myracles among the people. There arose certeyne of the scolles, whiche are called Sybertynes, and Syrenites, & of alexandria. and of Cicilia, and of Asia disputynge with Steuen, and

E. v.

The Epistles and

they coulde not resyst the wyse-
dome, & the spirite with which
he spake. Whē they herde these
thynges, they hartes cleave a-
sonder, and they gnashed on
hym with theyr teeth, but he be-
yng ful of the holy ghost looked
vp stedfastly with his eyes into
heauen, and sawe the glory of
god, and Iesus standyng on
the ryght hand of god, and sayd
Beholde I se the heauens open
and the sonne of man standyng
on the ryght hand of god. Then
they gaue a shoute with a loude
voyce, and stopte theyr eares, &
ranne vpon hym all at ones, &
caste hym out of the cytie, and
stoned hym, and the wytnesses
layde downe theyr clothes at
a yong mans fete named Saule
And they stoned Steuen, cal-
lynge on, and sayenge: Lorde Je-
su receyue my spyrte, and he
kneled downe, and cried with a
loude voyce: Lorde, lay not this
synne to theyr charge. And whē
he had thus spoken, he fell a-
slepe in our lordes.

The gospell on saynte Ste-
uens dape. The. xliii. chap-
ter of Matthewe. D.

Jesus sayde vnto the Je-
wes and these prestes:
Beholde I sende vnto
you prophetes, wyse men
and scribes, and of them shall
ye kylle and crucyfy, and some
of them shall ye scourge in
your synagoges, and perse-
cute them from cytie to cytie,

that all ryghteous blood may
fall on you, which had ben shed
vpon the earthe from the blood
of ryghteous Abel, vnto the
blood of zacharias the sone of
Barachias, whom ye slew be-
twene the temple & the auter.
Merely I say vnto you, al these
thynges shall lighte vpon this
generacyon. O Ierusalem Ieru-
salem, which kyllest prophetes
and stonest them which are
sent vnto the, howe ofte wolde
I haue gadered thy chyldre to-
gyther, as the henne gadereth
hyr chyphens vnder hyr wynges
but ye wolde not, beholde your
habytacyon shall be lefte vnto
you desolate. For I say to you,
ye shall not se me hensforth, tyl
ye say: Blessed is he that com-
meth in the name of the lordes.

The pyste on saynt Ihon
the euangelystes dape. Ec-
clesiastic. xv.

He that feareth god,
wyl do good, and he
that kepeth the lawe,
shall optayne wyse-
dome, and he wyl come agaynst
hym as an honorable mother:
as a woman yet a virgyn, shall
she receyue hym. She shall fede
hym with the breade of lyfe &
vnderstandyng, and the water
of holysome wysdome she shall
gyue hym to dryncke, and she
shall exalte hym amonge his
neighbouris: and shall open
his mouth even in the thyr-

kest of the congregacyon. And she shall fyll hym with the spirite of wysdome and vnderstandynge, and with the garment of glorye that she apparel hym.

She shall make hym ryche with ioye and gladnesse and shall inherite hym of an euerlastyng name.

The gospel on saynt Ihon the euangelystes day. The. xxi. chapter of Ihon. f.

Iesus sayde to Peter: folowe me. Peter turned about, & sawe that discipule whome Iesus loued folowynge, which also leane on his breste at supper, and sayde: Lorde which is he that betrayeth the? When Peter therfore sawe hym, he sayd to Iesus: Lorde what shall he here do? Iesus sayde vnto hym: Yf I wyll haue hym to tary tyll I come, what is that to the? folowe thou me. Then went this sayenge abrode amonge the brethre, that that discipule shulde not dye, Yet Iesus sayde not to hym: he shall not dye, but yf I wyll that he tary tyll I come, what is that to the, the same discipule is he, whiche testifieth of these thynges, and wrote these thynges, and we knowe that his testimonye is true.

The pyssle on chylders masse day. The. xliii. chap. of the reuelacyon of saynt Ihon. A.

And I lokked, and loo, a lambe stode on the mount Syon, and with hym an hondreth and xliiii. thousand, hauynge his name and his fathers name wyrtten in theyr forhedes And I herde a voyce from heauen, as the sounde of many waters, and as the voyce of a great thunder and I herde the voyce, of harpers, harpyng with theyr harpes, and they songe as it were a newe songe before the seate, and before the foure bestes, and the elders: and no man coulde learne that songe, but the hundreth and xliiii thousand which were redemed from the earth. These are they, whiche were not defyled with women for they are virgins. These folowe the lambe whither so euer he goeth. These were redymed from menne, beyng the fyrste frutes vnto god, and to the lambe, and in theyr mouthes was founde no gyle, for they are without spot before the throne of God.

The gospel on chylders day. The seconde chapit. of Mattheu. L.

Angell of the lord appeared to Ioseph in dreame, sayenge: Aryse, and take the chyld & his mother, and fly into Egypte & abyde there tyll I brynge the worde, for it wyl come to passe that Herod wyl seke the chyld

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to destroye hym. Then he arose and toke the chylde and his mother by nyght, & departed in to Egypte, & was there vnto the death of Herode to fulfyll that which was spoken of the lord by the prophete, whiche sayeth: Out of Egypte haue I called my sonne. Then Herod perceyvinge that he was mocked of the wyse men, was excedynge wyrothe, and slewe all the chyl- dren that were in Bethleem, and in all the costes therof, as manye as were two yerres olde and vnder, accordynge to the tyme which he had dyligently searched oute of the wyse men. Then was fulfilled that whiche was spoken by the prophete Jeremy, sayenge: On the hylls was a voyce herd, mourninge, wepyng, and great lamentation. Rachell wepyng for her chyl- dren, and wolde not be comforted bycause they were not.

The pyste on the sondaye after Chyrtmas day the. iiii. chap. to the Gallathy. A.

Bethien, I say that the heyre as longe as he is a chylde, dyffereth not from a ser- uant, though he be lord of all but is vnder tutors and gouer- ners, vntyll the tyme appoynted of the father, euen so we as longe as we were chyl- dren were in bōdage vnder the ordi- nances of the world: but whā

the tyme was full come, god sent his sonne borne of a wo- man, and made bonde vnto the lawe to redems them whiche were vnder the lawe, that we through election myght receyue the in- crytaunce that belon- geth vnto the naturall sonnes. God hath sente the sprynte of his sonne into our harte, whiche cryeth: Abba, father. Wherfore now arte thou not a ser- uant, but a son. If thou be a sonne, thou arte also a heyre of God through Chyrtse.

The gospell on the sondaye after Chyrtmas day. The se- conde chapter of Luke. C.

Joseph and Mary, the mother of Iesus mer- uayled at those thynges, whiche were spoken of hym, and Symeo blessed them and sayde vnto Mary his mo- ther: Beholde this chylde shall be the fall and resurrection on many in Israell, and a sygne whiche shall be spoken agaynst, and mozeouer the sword shall perce thy soule that the though- tes of many hartes maye be o- pened, and there was Anna a prophetesse, the doughter of Phanuel of the trybe of Aser, and she was of a greate age, & had lyued with an husbāde vii. yeaeres from hyr virginite, and she had ben a wydowe a- bout. iiii. scoze, and. iiii. yeaeres whiche went neuer out of the temple, but serued there, with

fastyng and prayer nyght and day, and she came forth that same houre, and prayes god, and spake of hym too all that looked for redempcyon in Jerusalem. And as soone as they had perfourmed all thynges accordyng to the lawe of the lord, they returned into Galyle into theyr owne cite Nazareth, and the chylde grewe and waxed stronge in spirite, and was ful of wysdome, and the grace of god was with hym.

The pyste on the dedicaciō daye The. xxi chapter of the reuelation of Ihon. A.

Ihon sawe the holy cytie newe Jerusalem comme downe from god out of heauen, prepared as a byde, garnished for hyr housbande, and I herde a greate voyce from the throne, sayeng: Beholde the tabernacle of god is with men, and he wyll dwel with them, and they shal be his people, and god hym selfe shall be with them, and be theyr god, and god shall wpe awaye all teares fro theyr eyen, and there shal be no more death, neyther sorowe neyther cryng, neyther shall there be any more payne for the olde thynges are gone. And he that sate vpon the seate sayde: Beholde I make all thynges newe.

The gospel on the dedicaciō daye. Luke. xix. A.

Jesus entret in and went thorough Jerico, and beheld ther was a man named zacheus, and he was a ruler amonge the publicanes, and ryche also, and he made meanes to se Iesus, what he shold be, and he could not for the plesse because he was of a lowe stature. Wherfore he ranne before, and ascended vp in to a wyld figge tre, to se hym: for he wolde come that same waye. And whan Iesus came to the place, he looked vp, and sawe hym and sayde, vnto hym: zacheus, at once come downe: for to day I must abyde at thy house. And hastily he came downe, and receyued hym ioyfully. And whan they sawe that, they all grudged, sayenge: He is gone in to tarpe with a man that is a synner, and zacheus stode forth and sayde vnto the lord: Beholde lord, the halfe of my goodes I gyue to the poore, and yf I haue done any man wronge, I wyll restore hym foure folde. Iesus sayde vnto hym: This daye is helthe come vnto thy house, for asmoche as this same is become the chylde of Abrahā for the sonne of man is come to seke and to saue that which was lost.

There after foloweth the Pystles and Gosples an the sayntes dayes.

The Epistles and
Here begynneth the
 Bystles and gospels on the sayntes dayes.

The bystle on Candelmas
 daye. Mala.iii.

Behold I sende my
 messenger which shall
 prepare thy waye be-
 fore me, and suddenly
 shall the lord whom ye seeke
 come vnto his temple, euē the
 messenger of the conuenaunt,
 whom ye desyre. Who shall en-
 dure in the day of his comyng?
 Or who shall stande whyle he
 is sene? For he is a tryeng fyre
 and as the earthe that fullers
 scoure withall. And he shall trye
 tryenge and purgynge syluer,
 and shall trye and purifie the
 sonnes of Leuy, and shall fyne
 them as golde and syluer, and
 they shall bringe offeringe vnto
 the lord of ryghtuousnesse,
 and the sacryfyce of Iuda and
 Ierusalem shall be deliuous
 vnto the lord, as in the olde
 tyme and in the yeres that we-
 re at the begynnynge.

The gospel on Candelmas
 daye. Luke.ii.D.

When the tyme of hyr pu-
 rificacion (after the lawe
 of Moyses) was come,
 they broughte Iesus to
 Ierusalem to presente hym to
 the lord: as it is wyten in the
 lawe of the lord: Every man

chylde that fyrst openeth the ma-
 trix, shall be called holy to the
 lord, and to offre (as it is sayd
 in the lawe of the lord) a payre
 of turtle doves, or two yonge
 pygeōs. And behold, there was
 a man in Ierusalem, whose na-
 me was Symeō, and the same
 man was iuste, and feared god
 and longed for the consolation
 of Israell, and the holy ghoſte
 was in hym, & an answer was
 gyuen hym of the holy gooste,
 that he shulde not se death, be-
 fore he had sene the lordes an-
 oynted. And he came by inspi-
 racyon in to the temple. And
 whā the father and the mother
 broughte in the chylde Iesus to
 do for hym after the custome of
 the lawe. Than toke he hym vpon
 in his armes, and sayde, lord
 now lettest thou thy seruaunt
 departe in peace accordynge to
 thy promyse. For myne eyes
 haue sene the sauour sente fro
 the, which thou haste prepared
 before the face of all people. &
 lyghte to lyghten the gentyles, &
 the glory of thy people Israell.

The bystle on S. Mathias
 day, the.i.chap. of the Actes.

Peter stode vpon in the myd-
 des of the disciples and
 sayde: The nombrys of the na-

mes that were together, were
 about an C. and xx. ye men and
 brethren, this scripture must ne-
 des be fulfilled, which the holy
 gost thowwe the mouth of Da-
 uid spake before of Judas, whi-
 che was guyde to theym that
 toke Iesus. For he was nomi-
 nized with vs, & obteyned felow-
 ship in this ministraciō, and he
 hath nowe possessed a plot of
 ground, with the reward of in-
 quite: & whan he was hanged,
 braste asunder in the middes, &
 all his bowels gushed out, whi-
 che thyng was knowē vnto all
 the inhabitants of Ierusalē: in
 so moche that that felde is cal-
 led in thei mother tung, Achel-
 dema, that is to say, the bloude
 felde. It is writen in the boke
 of psalmes: His habitacion be-
 boyde, and no mā be dwellinge
 therein, and his byshoprike let
 an other take, wherfore of the-
 se men which haue companied
 with vs (all the tyme that the
 lord Iesus went in and out a-
 monge vs, begynnynge at the
 baptyme of Ihon vnto that sa-
 me daye that he was taken vp
 from vs) must one be ordeyned
 to be a witness with vs of his
 resurreccyon And they appoy-
 ned two mē, Joseph called Bar-
 sabas (whose sy: name was
 ryghteous, and Mathias, and
 they prayed, sayeng: Thou lord
 whiche knowest the hartes of
 all menne, shewe whether thou
 haste chosen of these two, that

the one may take the rowme of
 this ministracion, & apostleship
 fro the which Judas by trans-
 gressyon fell, that he myght go
 to his own place. And they gas-
 ue forth thei lottes, & the lotte
 fell on Mathias, and he was
 couēted with the eleue apostles.

The gospel on saynt Ma-
 thias the apostles daye.

Matthewe. xi. D.

Than Iesus answered
 and sayde: I praye the
 o father, lord of heauē
 and earth, because thou
 hast hyd these thynges frome
 the wyse and prouident, & haste
 opened them vnto lytle babes.
 Euen so father, for so it pleas-
 sed the. All thynges are gauen
 vnto me of my father, and no
 man knoweth the sonne but the
 father: neyther knoweth any
 man the father save the sonne,
 and he to whom the sonne wyl
 open hym. Come vnto me al ye
 that labour and are laden, and
 I wyl ease you, take my yoke
 on you and learne of me: for I
 am mylde and lowly in harte,
 and ye shall fynde reste vnto
 your soules: for my yoke is ea-
 sy, and my burthen is lyght.

The ystle on the Annuncia-
 tion of our Lady. Eccl. vii.

Wir lord spake to A-
 chas, sayeng: Are the a
 signe of the lord thy
 god, fro a low benethe
 or from an hye aboue. But A-
 chas answered: I wyl not as-

The Epistles and

Neither wyl I tempte the
lorde. wherfore the lorde sayd:
Herken ye of the house of Da-
uid. Is it not ynough to vere
men but you must wery my god
to? The lord therfore his owne
selfe shall gyue yon a token.
Beholde, a virgyn shalbe with
chylde, and shall beare a sonne,
and shall call his name Ema-
nuel. He shall eate butter and
hony, vntyll he maye haue vn-
derstandyng to refuse the euyl
and to chose the good.

The gospell on the Annun-
ciacion of our lady. The
fyrst chap. of Luke. C.

And in the. vi. monethe
the aungell Gabryell
was sent from god vn-
to a cytie of Galile, na-
med Nazareth, to a virgyn
spoused to a man whose name
was Ioseph, of the house of
Dauid, and the virgyns name
was Mary. And the aungell
went into her, and sayd. Hyle
greatly in goddes fauour, the
lorde is with the, blessed arte
thou amonge women. Whan
she sawe hym, she was abashed
at his sayenge, and cast in hyr
mynde, what maner of saluta-
cion that shulde be. And the
aungell sayde vnto hyr: Feare
not Mary, for thou haste found
fauour with god, Lo thou shalt
conceyue in thy wombe, and
shalte beare a sonne, and shalt
call his name Iesus. He shalbe
greate, and shall be called the

sonne of the hyest, and the lorde
god shall gyue vnto hym the
seate of his father Dauid, and
he shall reygne ouer the house
of Iacob for euer, and of his
kyngdome shall be none ende.
Then sayd Mary vnto the an-
gell: How shall this be seynge
that I know not my husband?
And the aungell answered, and
sayde vnto her: The holy ghost
shall come vpon the, and the
power of the hyest shall ouer-
shadowe the. And therfore that
holy thyng which shalbe borne
shalbe called the sonne of god.
And beholde, thy cosyn Eliza-
beth she hath also conceaued
a sone in her olde age, and this
is the. vi. moneth to her whiche
was called barayne, for with
god shall nothyng be vnpossy-
ble. Mary sayd: Beholde I am
the handmayden of the lorde,
be it vnto me, euen as thou
hast sayde.

The pylle on saynt Geor-
ges day. The fyrst chapi-
ter of James. A.

My brethren, counte it
excedyngge ioye whan
ye fal into dyuerse tri-
bulacyons, for as ye
knowe howe that the tryenge
of your fayth, byngeth pacy-
ence, and let pacyence haue hyr
perfyte worke, that ye maye be
perfyte & whole, that nothyng
be lackyng vnto you. yf any
that is among you lacke wys-
dome, lette hym aske it of god

whiche gyueth to all men abundantly without fraude, and casteth no man in the teeth, and it shalbe geuen hym: but let hym aske in fapth, & wauer not. For that douteth, is lyke the waves of the see, toste of the wind and caried with violence. Repether let that man thynke, that he shall receyue any thyng of god. A waueryng mynded man is vnstable in all his wayes.

Let the brother of lowe degree reioyce in that he is exalted, & the ryche in that he is made lowe: for euen as the floure of the grasse, shall he vanyshe awaye. The sonne ryseth with heate, and the grasse wyddereth, and his floures fall away and the beauty of the fashyon of it, perysheth: euen so shall the ryche man peryshe with his abundance. Happy is the man that endureth in afflyccyon: for whan he is tryed, he shall receyue the crowne of lyfe, whiche the lord hath promysed to them that loue hym.

The gospel on saynt Georges daye. Ihon xv. A.

Iesus sayde vnto his discyples: I am the very vyne, and my father is an husbandman. Every braunche that beareth not frute in me, he wyll take awaye: and every braunche that beareth frute, wyll he pouge, that it may brynge more frute. Nowe shepherdes, some teachers, that are ye cleue, by the meanes of the sayntes myghte be made

the wordes whiche I haue spoken vnto you. Abyde in me, and let me hyde in you. As the braunche can not beare fruite of it selfe, excepte it hyde in the vine no more can ye except ye abyde in me. I ame the vine, and ye are the braunches he that abyde in me, and I in hym, the same bringeth forth moch frute for without me ye can do no thyng. yf a man abyde not in me, he is cast forth as a braunche and is wythered, and men gather it, and cast it in to the fyre, and it burneth. yf ye abyde in me, and my wordes also abyde in you, aske what ye wyll, and it shalbe gyuen to you.

The pykle on saynt Markes the euangelistes daye,

Ephesians. liii.

Brethren, vnto euery one of vs, is gyuen grace accordyng to the measure of the gyfte of Christe.

Wherfore he sayth: He is gone vpon hye, and hath ledde captiuite captiue, and hath gyuen gyftes to men. That he ascended, what meaneth it, but that

he also descended fyrst into the lowest partes of the earth. He that descended is euen the same also that ascended vp, euen aboue all heauens, to fulfyll all thynges. And the very same made some apostles, some prophetes, some euangelistes, some shepherdes, some teachers, that are ye cleue, by the meanes of the sayntes myghte be made

F. i.

The Epistles and

perfyte, and the worke or office
so minystrred that the body of
Christ myght be edified, vntyll
we euery one (in the vniuersite of
fayth, and knowledge of the
sonne of god) growe vp into a
perfyte man, after the measure
of the full varen age of Christ.

The gospel on S. Marke
the euangelistes day. The
xv. chap. of Ihon. A.

I Am the true vine. &c. As
it is witten worde by
worde in the gospel on saynte
Georges daye.

The pyssle on Phylp and
James daye. Sapientie. v.

Than shal the ryghteous
stande with great con-
stancy, agaynste theym
that bered them, & toke
awaye that they hadde labou-
red for: whan the wycked shall
se that, they shalbe troubled
with horrible feare, and shall
wonder at the cōdeyne and vn-
looked for victorie, and shall say
in them selues, repentynge and
sorrowng for anguysh of
mynde: These be they whiche
we somtyme mocked and iested
on. we were out of our wittes
and thought theyr lyuynge but
madnesse, and theyr ende to be
without honour: but beholde
howe they are now counted
amonge the chyldren of god,
and haue theyr inherytaunce a-
monge the faythfull.

The gospel on S. Phylip &
James day. Ihon. xiii. A.

Jesus sayde to his disci-
ples: Let not your hartes
be troubled, beleue in god
and beleue ye in me. In
my fathers house are manye
mansyons. Yf it were not so,
I wolde haue tolde it you. I
go to prepare a place for you,
and yf I go to prepare a place
for you, I will come agayne, &
receyue you euen vnto my selfe
that where I am, there maye
ye be also: and whyther I go,
ye knowe, & the waye ye knowe.
Thomas sayd vnto hym: Lord
we knowe not whether thou
goest. And howe is it possible
for vs, to knowe the waye? Je-
sus sayth vnto hym: I am the
waye, and the trouthe, and the
lyfe. No man cometh vnto the
father, but by me. Yf ye hadde
knowne me, ye had knowne my
father also. And now ye know
hym, and haue sene hym. Phi-
lip sayth vnto hym: Lord shew
vs the father, and it sufficeth
vs. Jesus sayeth vnto hym:
Haue I ben so longe tyme with
you, & yet hast thou not knowne
me? Philip, he that hath sene
me, hath sene the father. And
how sayest thou then, shewe vs
the father? Beleuest thou not
that I am in the father, and
the father in me? The wordes
that I speake vnto you, I
speake of my selfe: but the fa-
ther that dwelleth in me is he
that doth the workes. Beleue
me that I am in the father, and

Future

五. 五.

The Epistles and

The pyssle on saynt Peter
and Paules daye. The. xii.
chap. of the Actes. A.

In that tyme Herode the
kyng layde handes on
certaine of the congrega-
cyon, to bere theym. He
kylled James the brother of
Jhon with a swerde, and be-
cause he sawe that it pleased
the Jewes he proceeded further
and toke Peter also. Than were
the dayes of the feste breade,
and whan he had caught hym,
he put hym in prysen, and deli-
uered hym to foure quaterni-
ons of souldours to be kepte,
entendyng after easter to bryn-
g hym forth to the people. Then
was Peter kepte in prysen, but
prayer was made without cea-
singe of the congregacyon vnto
god for hym. Whan Herod wolde
haue brought hym forth vnto
the people, the same night slept
Peter betwene two souldiers,
bounde with two chaynes, and
the keepers before the dore kept
the prysen. And beholde the an-
gell of the lorde was there pre-
sent, and lyght shyned in the lodge
and smote Peter on the syde,
and sayed hym vp, sayenge: A-
ryse vp quickly, and the chay-
nes fell of from his handes.
And the aungel sayd vnto hym
Gyde thy selfe, and bynde on
thy sandelles, and so he dyde.
And he sayde vnto hym: Laste
on thy mantell about the, and
folowe me. And he came out, and

foloweth hym, and wist not that
it was trouthe which was done
by the aungell, but thoughte he
had sene a vision. When they
were past the fyrste and second
warche, they came vnto the thyrde
gate, that leadeth vnto the cite
whiche opened vnto them by
his owne accorde. And they
went out, and passed thorowe
one strete, and by and by the an-
gell departed from hym. And
whan Peter came to hym selfe
he sayde. Howe I knowe of a
suertie, that the lorde hath sent
his aungell, and hath deliuered
me from the hande of Herode,
and from all the waytynge for
of the people of the Jewes.

The gospell on saynt Peter
and Paules daye The. xvi.
chap. of Mathew. C.

When Jesus came into
the coastes of the cytie
whiche is called Cesaria
Philippi, he asked his dis-
cyples sayenge. Whome do men
saye, that I the sonne of man
ame? They sayde: Some saye
that thou arte Jhon Baptiste,
some Elias, some Jeremias,
or one of the prophetes. He said
vnto them: But whom say ye
that I ame? Symon Peter an-
swered, and sayde: Thou arte
Christe the sonne of the lyuing
God. And Jesus answered and
sayde vnto hym. Happy arte
thou Symon the sonne of Jo-
nas: for flethe and blounde haue
not opened vnto the that but

my father which is in heauen. And I saye also vnto the, that thou arte Peter, and vpon this rocke I buylde my congregacion, and the gates of hell shall not preuaile agaynste it. And I wyll geue vnto the the keyes of the kyngdome of heauen and what so euer thou byndest vpon earth, shal be bounde in heauen and what so euer thou locest on earth, shal be loosed in heauen.

The p[re]stle on Mary Magdalens day. Prouerbes: rum. xxxi.

A woman of power and veritie, yf a man coulde fynde, the value of her were farre aboue perles. The harte of hyr husbände trusteth in her that he nedeth no spoyles. She rendreth hym good, and not euill, al the dayes of her lyfe. She sought woll and flaxe, and dyd as hyr handes serued her. She is lyke a marchauntes shyppe, that byngeth hyr vytayles from farre. She ryseth yer dawe, and geueth meate to hyr householde and foode to hyr maydens. She considered a grounde, and boughte it, and of the fruyte of hyr handes planted a vyne. She gydded hyr lynes with strenght, and coraged her armes. She perceyued that hyr huswifery was profytable, and therfore dyd not put out hyr candle by nyght. She set hyr fyngers to the spyndle, and hyr ha

des caught hold on the dystaffe. She opened hyr hande to the poore, and stretched out hyr handes to the nedye. She feared not lest the colde of snowe shulde hurte hyr house, for al hyr hold were double clothed. She made her ornamentes of bysse, and purple was hyr apparell. Hyr husbände was had in honour in the gates, and he sate with the elders of the lande. She made linnen and solde it, and deliuered a gyrdle to the marchaunt. Strength and glorie were her rayment, and she laboured in the latter dayes. She opened hyr mouth with wysedome, and the lawe of ryghteousnes was on hyr tunge. She had an eye to hyr householde, and eateth not hyr bread ydelly. Hyr chyldren arose, and blessed her and hyr housband commended her. Many doughters haue done excellently, but thou haste passed them all. Fauour is a deceyuable thyng, and bewtye is vanitie, but a woman that feareth god, she shal be praysed. Gyue her of the frute of hyr handes, and lette her workes prayse her in the gates.

The gospell on Mary Magdalenes dawe.

Luke. vii. l.

Ame of the Pharisees despyred Iesus that he wolde eate with hyr: and he came into the Pharises house, and sate downe
F. iii.

The Epistles and

to meate. And beholde a woman in that city, whiche was a Syner, as sone as she knewe that Iesus sat at meate in the pharises house, she brought an Alabastrer boxe of oymntment, & she stode at his fete behynde hym wepyng, and began to washe his fete with teares, & dyd wype them with the heeres of hyr head, and kyssed his fete, and anoynted them with oymntment. When the pharise whiche had hym to his house, sawe that, he spake within him selfe, sayenge. Yf this man were a prophete, he wolde surely haue knowen, who and what maner a woman this is, which touched hym: for she is a Syner. And Iesus answered and sayde vnto hym: Symon, I haue somwhat to say vnto the. And he sayde: Mayster saye on. There was a certayne lender which hadde .ii. detters, the one ought fyue hundred pence, & the other fiftie. When they had nothyng to paye he forgauē them bothe, wylst thou tellest me wylst thou loue hym moore? Symon answered and sayd: I suppose that he to whome he forgauē mooste. And he sayde vnto hym: Thou canst truly iudge, And he turned vnto the woman, & said vnto Symon: Seest thou this woman? I entred into thy house, & thou gauest me no water to my fete: but she hath washed my fete with teares &

wiped the with y heeres of hyr head. Thou gauest me no kysse but she (synce the tyme I came in) hath not ceased to kysse my fete: My heade with oyle, thou dyddeste not anoynte, and she hath annoynted my fete with oymntment. wherfore I say vnto the many synnes are forgouen her, bycause she loued much. To whome lesse is forgouen, the same dothe lesse loue. And he sayde vnto her: Thy synnes are forgouen the. And they that seate at meat with hym, began to saye: who is this, which forgoueth euen synnes? And he sayde vnto the woman. Thy faythe hath saued the, goo in peace.

The ppylle on sayne James daye the apostle. The .ii. chap. to the Ephesians. D.

Bethzen, now we are ye no more straungers and foreigners, but citeziens with the sayntes, and of the household of God, and are buylt vpon the foundation of the apostles and prophetes Iesus Chryste beyng the head corner stone, in whome euery buyldynge coupled together, groweth vnto an holpe temple in the Lorde, in whome ye also are buylte together & made an habitation for god in the spyrte.

The gospell on saynt James daye the apostle. The .xx. chap. of Matthewe.

There came to Iesus the mother of zebedees chyl dzen, with hyr sonnes, worshypppyng hym and desyringe a certayne thyng of hym. He sayd vnto her: what wylte thou haue? She sayde vnto hym: Graunte that these my two sonnes maye syt one on thy ryght hande, and the other on thy lefte hande in thy kyngdom. Iesus answered and sayd: ye wote not what ye aske. Are ye able to drynke of the cuppe that I shall drynke of: & to be baptysed with the baptyme that I shall be baptysed with? They answered to hym: That we are. He sayde vnto them: ye shall drynke of my cup and shalbe baptysed with the baptyme, that I shall be baptysed with: but to sytte on my ryght hande and on my lefte hand, is not myne to geue, but to them for whom it is prepared of my father.

The psalle on the Assumpti on of our Lady. Ecclesia:

Psalm. xliiii.

In all those thynges I soughte reste, & in some mans inheritaunce wolde I haue dwelt. Than the creature of all thynges commaunded & sayd vnto me: and he that created me dyd set my tabernacle at reste, and sayde vnto me: Dwell in Iacob, & haue thyne inheritaunce in Israel, & roote thy selfe amonge myne elect.

From the begynnyng, and before the worlde was I created, and vnto the worlde to come wyl I not ceasse, and before hym haue I ministred in the holy habitacyon, and so in Syon was I settled, and in the holy cite lykewyse I rested, and in Ierusalem was my power. And I rooted my selfe in an honorable people, whiche are the Lordes parte, and he theyr inheritaunce, among the multitude of sayntes I held me faste. As a Cedar tre was I lefte vp in lybano, and as a Cypress tre in mount Hermon. As a palme tre was I exalted in Cadex, & as rose plantes in Ierico As a beutifull Oliue tre in the fel des, and as a planteyue tre was I exalted vpon the waters. In the stretes I gaue an odoure as synamon and balme that smelleth well, & gaue on odour of swetnesse as perfyte myrrer.

The gospell on the Assumcyō of our lady. The. x. chapter of Luffe. G.

Iesus entred into a certayne castell. And a certayne woman named Martha, receyued hym in to hyr house. And this woman had a syster called Mary whiche sat at Iesus fete, and herde Iesus preachynge. Martha was combyed aboute moche seruyng, and scode and sayde: Mayster, doest thou not care, that my syster hath lefte me to

The Epistles and

minister alone & Byd her therfore that she helpe me. And Jesus answered and sayde vnto her: Martha Martha, thou carest, and arte troubled about many thynges, verely one is nedefull. Mary hath chose the best part, whiche shall not be taken away from her.

The ppsle on saynt Bartylmewes dape. The.ii. chap. to the Ephesians. D.

Nowe are ye no more straungers. .xc. Ye shall fynde this ppsle on s. James day the a ppsle. f.

The gospell on saynt Bartylmewes dape. The.xii. chapter of Luke. C.

There was a sryfe amonge the discyples of Jesus. whiche of them shulde be taken for the greatest. And he sayd vnto the: The kynges of the gentyles reygne ouer the, and they that haue rule ouer them are called gracious lordes, but ye shall not be so, but he that is greatest amonge you, shall be as the yongest: and he that is chefe, shall be as the minister. For whether is greater: he that sitteth at meate, or he that scructh. Is not he that sitteth at meate? And I am among you as he that ministrereth, ye are they whiche haue bydden with me in temptacyons, & I appoynte vnto you a kyngdome, as my father hath appoynted to me,

that ye maye eate and drynke at my table, in my kyngdome, & sytte on seates, and iudge the twelue trybes of Isracell.

The ppsle on the Natiuite of our lady.

As a vyne, so broughte forth a sauour. .xc. Ye shall fynde this ppsle on the concepciō of our Lady.

The gospell on the Natiuite of our Lady. Matthew. ix. A.

This is the boke of the generacyon of Jesus. .xc. Ye shall fynde this gospell on the conception of our lady.

The ppsle on saynt Matthewes day. Ezechiel. i.

The similitude of the faces of the. iiii. beastes, The face of a man, and the face of a lyon, on the ryght hand of the foure of the and the face of an engle aboue them foure theyr faces and theyr wynges stretched out aboue on hye. Eche had two wynges coupled togyther, and two that couered theyr bodyes & they went all strayght forward, and whether they had luste to go, thither they went, and turned not bakke agayn in theyr goynge. And the similitude of the beastes, and the facyon of them, was of burnyng coles of fyre, & as fyre brandes, walaynge bytwene the beastes and the fyre dyd theyne, and out of the fyre proceded lyghtenyng and the beastes ranke, and re-

toured after the fassyon of lyghtenyng.

The gospell on saynt Mathewes day. Matthew. ix. 5.

Whan Iesus went forth, he sawe a man syt a receauyng of custome named Matthew, and said to hym: folowe me. And he arose, and folowed hym. And it came to passe, and he sate at meate in the house, beholde, many buplicanes & synners came and sate downe also with Iesus and his dyscyples: Whan the pharisees had perceyued that, they sayde to his disciples: why eateth your mayster with publicanes and synners? whā Iesus herde that, he sayd vnto them: The whole nede no phisicion, but they that are sicke. Go and learne what that meaneth: I haue pleasure in mercy, and not in offryng: for I am not come to cal the right wyle, but the synners to repentaunce.

The psyle on S. Mychaels day. The. i. chap. of the reuelation of Ihon. A.

Iesus sente and shewed by his angell vnto his seruaunt Ihon., whiche bare record of the word of god, and of the testymenie of Iesus Christ, and of al thynges that he sawe. Happy is he that heareth, and redeth the wordes of the prophecy, and kepeth those thynges whiche

are witten therein, for the tyme is at hande. Ihon to the. vii. cōgregacyons in Asia. Grace be with you and peace, from hym which is, and which was, and the which is to come, and from the. vii. spirites which are present before his trone, and fro Iesus Christ, which is a fayth full wytnesse, and fyrste begotten of the deade, and lord ouer the kynges of the earth, to hym that loueth vs, and washed vs from our synnes in his owne bloude.

The gospell on saynt Michachs day. Matth. xviii.

The disciples came vnto Iesus, sayenge: Who is the greateste in the kyngdome of heauen.

Iesus talled a chylde vnto hym and set hym in the myddes of them: and sayde: Verely I saye vnto you. Excepte ye turne, & become as chyl dren, ye can not entre into the kyngdome of heauen. who so euer therfore shal submytte hym selfe as this chylde, he is the greatest in the kyngdome of heauen. And who so euer receaueth suche a chylde in my name, receaueth me, but who so euer shall offende one of these lytle ones, whiche byleue in me, it were better for hym that a myllstone were hanged about his necke, & that he were drowned in the depthe of the see. wo be vnto the worlde bycause of offences, howe be. t

f. v.

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it can not be auoyded, but that offences shall be gyuen: neuertheless wo be to that man, by whome the offence cometh.

Wherfore yf thy hande or thy foote, geueth an occasion of euyl, cut hym of and caste hym from the, it is better for to entre into lyfe halt or maymed rather than thou shuldest haue yunge two handes, or two fete be caste into the euerlastyng fyre. And also thyne eye offend the, plucke hym out, and caste hym from the. It is better for the to entre into lyfe with one eye, than haue two eyes to be caste into the hell fyre. Se that ye despyse not one of these lytle ones. For I saye vnto you that in heauen theyr aungels be holde the face of my father whiche is in heauen

The ystle on saynt Luke the euangelistes daye.

Ezechiel's i.

The similitude of the faces. 12. ye shall fynde this ystle on saynt Mathewes day the apostle.

The gospel on saynt Luke the euangelistes day. Luke. x.

Our lord appointed othter seuentye also, & sent them two & two before his face, into euery city & place, whether he hym self wolde come, & sayde vnto them The haruest is great, but the labourers are fewe: pray therfore the lord of the haruest to sende

forth his labourers into his haruest. Go your wayes, behold I sende you forth as lambes amonge wolues, beare no wallet, neyther scrip, nor shues, & salute no man by the waye. In what so euer house ye entre in fyrste, saye: Peace be to this house. And yf the son of peace be there, your peace shall reste vpon hym. yf not, it shall returne to you agayne: and in the same house tarye styll, eatyngs and drynkynge such as they haue. For the labourer is worthy of his rewarde.

The ystle on Symon and Judes day. Romayns. viii.

Rethen, we know well that al thynges worke for the best vnto them that loue god, which also are called of purpose. For those which he knewe before, he also ordeined before that they shuld be lyke fashioned vnto the shap of his sonne, that he myghte be the fyrst begotte son among many brethren. More ouer whiche he appointed before, them also he called: & which he called them also he iustified, which he iustifieth, the also he gloxified, What shal we than saye vnto these thynges: if god be on our side, who can be agaynst vs, which spared not his own son, but gaue hym for vs all, howe shall he not with hym gyue vs all thynges also? Who shal lay any thyng to the charge of god

bes chosen: It is god that iusti-
fiethe, who than shall cōdemne:
It is Christe which is dead, ye
rather risen agayne, whiche is
also on the ryght hande of god
and maketh intercessyō for vs.
Who shall separte vs frome
gods loue: shall tribulation or
angursh: or persecutyō: ether
hunger: ether nakednesse, ether
peryll: ether sword, as it is wri-
ten: For thy sake are we kyllid
all day longe, and are counted
as shepe appoynted to be slayn.
Neuertheles, in all these thyn-
ges we overcome strongly tho-
rowe his helpe that loued vs.
ye and I am sure that neyther
drath, neyther lyfe neyther an-
gel nor rule, neyther power, ney-
ther thinges present, neither thin-
ges to come, neyther heygth, ney-
ther loweth, neyther any other
creature shal be able to departe
vs frome goddes loue, whiche
is in Christe Jesu our lord.

The gospel on s. Symon &
Judas day. Ihon xv. C.

Iesus sayde vnto his dis-
ciples. This I cōmaūde
you, that ye loue together
if the worlde hate you, ye
knowe that it hated me before
it hated you, yf ye were of the
worlde the worlde wolde loue
his owne: Now be it, bycause
ye are not of the worlde, but I
haue chose you out of the worlde.
therfore hateth you the worlde.
Remembre my sayenge, that I
say vnto you: The seruaunt is

not greater than his lord, yf
they haue persecuted me, so wyl
they persecute you: yf they ha-
ue kept my sayenge, so wyl they
kepe yours: but all these thyn-
ges wyl they do vnto you for
my names sake, bycause they
haue not knowē hym that sent
me. yf I had not come & spoken
vnto them, they shulde not haue
had synne, but nowe they haue
nothyng to cloke theyr synne
withall. He that hateth me, ha-
teth my father. yf I hadde not
done workes among them, whi-
che none other man dyd, they
had not had synne. But nowe
haue they sene, and yet haue ha-
teth bothe me and my father,
euen that the sayenge myght be
fulfylled, that is wyrtten in
theyr law: They hated me with-
out a cause.

The gospel on Alhelwes
day. The vii. chap. of the
reuelacyon of Ihon.

Ihon sawe an aungel as-
cendynge fro the rysyng
of the sonne, whiche had
the scale of the lyuynge
god, and he cryed with a loude
voyce to the. iiii. aūgels, to whō
power was gyuen to hurte the
earth & the see, sayenge: Hurte
not the earth, neyther the see,
neyther the trees, tyll we haue
sealed the seruautes of oure
god in theyr foreheades. And I
herde the nōbre of them whiche
were sealed, & there were sealed
C. & xl. iii. M. of all the trybes

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of the chyldren of Israel. Of the trybe of Juda were sealed xii. M. Of the trybe of Ruben were sealed. xii. M. Of the trybe of Gad were sealed. xii. M. Of the trybe of Reptalym were sealed. xii. M. Of the trybe of Manasses were sealed. xii. M. Of the trybe of Symeō were sealed. xii. M. Of the trybe of Leuy were sealed. xii. M. Of the trybe of Isacher were sealed. xii. M. Of the trybe of Zabulon were sealed. xii. M. Of the trybe of Joseph were sealed. xii. M. Of the trybe of Benjamin were sealed. xii. M. After this I behelde, and so a great multitude (which no man coulde nombze) of all nacjons and people, and tinges stode before the seate, and before the lambe, clothed with long whyte garnētes, and palmes in their handes, and cryed with a loud voyce, sayenge: Saluacyon be ascribed to hym that sitteth vpon the seate of our god, and vnto the lambe. And all the angels stode in the cōpasse of the seate, and of the elders, and of the foure bestes, & fell before the seate on theyr faces, & worshipped god, sayeng: Aræ blef syng, and glory, wysedome, & thanks, and honour, & power, and myght, be vnto oure god for euer more Amen.

The gospell on Alhalowen daye. The. v. chappiter of Matthewe. A.

Whan Iesus sawe the people Ye shall fynde this gospell on Welyke sondaye.

The ppsle on al soules daye the. iiii. chap of the fyrste ppsle to the Thessalo.

Iwolde not brethzen, haue you ignoraunt as concernynge theym whiche are fallen a slepe, that ye sorrowe not as other do, whiche haue no hope. For yf we beleue that Iesus dyed, and arose agayne. euen so then also which slepe by Iesus, wyll god brynge agayne with hym. And thus say we vnto you in the worde of the lord, that we whiche lyue and are remainynge in the cōmyng of the Lorde shall not come per they which slepe. For the lorde hym selfe shall descendē frō heauē, with a shoute and the voyce of the archangell and trompe of god: And the dead in Chyrste shall aryse fyrste: than shall we which lyue and remaine be caught bp with the also in the cloudes to mete the lord in the ayre, and so shall we euer be with the lord. wherfore comforte your selues one another with these wordes.

The gospell on all soules daye. Ihon. xi. C.

Martha sayde vnto Iesus. Lord, yf thou haddest ben here, my brother had not ben dead but neuertheles, I knowe that what so euer thou askest of

god, god wyl gyue it the. Iesus sayde vnto her: Thy brother shal ryse agayne. Martha sayd vnto hym: I knowe he shal ryse agayne in the resurreccyon of the last daye. Iesus sayd vnto her: I am the resurreccyon & the lyfe. who so euer beleueth on me, ye though he were dead yet shall he lyue. And who so euer lyueth and beleueth on me, shall neuer dye: beleuest thou this? She sayde vnto hym: yee lord, I beleue that thou arte Christ the sonne of god, which hast come into the worlde.

The ystle on the daye of weddyng, i. Corin. vi. C.

Brethren, remembre ye not that your bodies are the membres of Christ. Shall I nowe take the membres of Christ, and make them the membres of an harlot? God forbid. Do ye not vnderstand, that he which coupleth hymself with an harlot, is become one bodye? For two (sayth he) shall be one fleshe: but he that is ioyned with the lord is one spirit. Flye fornicacyon. All synnes that a man doeth, are without the body: but he that is a fornicatour, synneth agaynst his owne body. Knowe not ye how that your bodies are the temple of the holy ghost, whiche is in you, whome ye haue of god, and howe that ye are not your owne, for ye are dearly bought. Therefore glorifye ye god in

your bodies, and in your spiritues, for they are goddes.

The gospell on the daye of weddyng. Matthew. xix. A

The pharisees came vnto Iesus to tempt hym, and said to hym: Is it lawfull for a man to put awaye his wyfe for all maner of causes? He answered & said vnto them: Haue ye not redde, how that he whiche made man at the begynnyng, made them man and woman, and sayde: For this thyng shall a manne leaue father and mother, and cleue vnto his wyfe, and they twayne shalbe one flesch, wherfore nowe are they not twayne but one flesch. Let no man therefore put asonder that, whiche god hath coupled togyther.

The ystle and the gospell at burynges is, as ye haue before on all soules day.

The ystle on saynte Andrews day. Roma. x. C.

Brethren, the belefe of the harte iustifieth, and to knowlege with the mouth maketh a man safe. For the scripture sayth: whosoever beleueth on hym, shall not be ashamed. There is no difference betwene the Jewe & the Gentyll. For one is lord of all, whiche is ryche vnto all that call on hym. For who so euer shall call on the name of the lord shall be safe. Howe shall they call on hym, on whome they be

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leued not: How shall they beleue on hym, of whome they haue not herd? How shall they heare without a preacher, and howe shall they preache excepte they be sent. As it is written, howe bewtyfull are the fete of them whiche byynge glad tydynge of peace, and bringe glad tidynge of good thynges: but they haue not all obeyed to the gospel. For Elapas sayth, Lorde who shall helpe our sayenges? So than saythe cometh by hearyng, and hearynge cometh by the word of god. But I aske haue they not herde? No dout they: sounde went out in to all landes, and they: wordes in to the endes of the worlde.

The gospel on S. Andrewes day. Matthew. iiii. L.

As Iesus walked by the see of Galile, he sawe ii brethzen, Symon which was called Peter, and Andrew his brother, casting thei nettes into the see (for they were fyshers) and he sayd vnto them: Followe me, and I wyll make you fyshers of men. And they strayghte waye lefte thei nettes, and folowed hym. And he went forth from thence and sawe other two brethzen, James the sonne of zebede, and Iohn his brother in the shyppe, with zebede thei father, and mendinge thei nettes, and called them. And they without taryng lefte thei nettes & they

father, and folowed hym.

The pyste on saynt Nicolas daye. Eccl. xliiii.

Abraham was a greate father of many nacjons & there was none soude lyke hym in glorie: he kept the lawe of the hygh god, and was in couenaunt with him. In his fleithe he dyd set fast the couenaunt, & in his temptatyon he was proued, & founde saythful. wherfore he made hym a couenaunt with an othe, that all nacjons shuld be blessed in his sede, and that he shulde be multiplied as the duste of the earth and his sede to be exalted lyke the sterres of the skye, and a so his sede to inhabyte his lande or heritage from the one see to the other, & from the floode Eufrates vnto the landes ende. Also with Isaac he made a lyke conuenaunt for his father Abrahams sake. For the blessing also of all nacjons the lord also gau: it hym, and confirmed his couenaunt ouer Jacobs heed.

The gospell on S. Nicolas daye. Matthew. xxi. B.

Iesus sayde vnto his disciples: A certayne man neede to take his iourney into a straunge counrey, called his seruautes to hym, and delyuered to them his goodes. And vnto one he gau. v. talentes, to an other two, and to an other. i. to euery man after his abylyte, and streight way

departed. Than he that had receyued the. v. talentes, wente and bestowed them, and wanne other. v. Alike wyse he that receyued two, gayned other two. But he that receyued one, went and dygged a pyt in the earthe, and hvd hvd maysters money. After a longe season, the lord of those seruauntes came and rekened with them. Than came he that had receyued. v. talentes and broughte other v. sayenge: mayster thou delyueredest vnto me. v. talentes, lo, I haue gayned with them. v. mo. Than his mayster sayde vnto hym: well good seruaunt and faythfull, thou hast ben faythfull in lytle, I wyl make the ruler over much, entre into thy maysters ioye. Also he that receyued two talentes came, and sayde. Mai-ster, thou delyueredest vnto me two talentes, lo, I haue wonne two other with them. And his mayster sayde vnto hym: well good seruaunt and faythfull, I wyl make the ruler over much, go into thy maysters ioye.

The pyllle on the Concep-
tion of our Lady, Ec-
clesiastice. xxiij.

A vine so broughte I
forthe a sauour of swet-
nesse, and my floures ar
the frute of glorie and
rychesse. I am the mother of
bewtyfull loue, and of feare,
and of greatnesse, and of holy
hope. In me is all grace of lyfe

and truth, and in me is all hope
of lyfe and vertue. Come vnto
me all that desyre me, be fylled
with the frutes that sprynge of
me, for my spirite is sweter tha
hony, or hony combe. The re-
membraunce of me is for euer.
They that ate me, shall hunger
the more: and they that drynke
me, shall thyrste the more: He
that harkeneth to me, shall not
be ashamed: he that worketh
by my counsell, shall not spurne,
and they that bynge me into
lyght, shall haue eternall lyfe.

The gospel on the Concep-
cion of our Lady, the fyrst
chap of Matthew. x.

This is the boke of
the scope of Iesus
Christe the sonne of
Dauid. The sone also of Abia-
ham. Abraham begate Isaac,
Isaac begate Jacob, Jacob be-
gate Judas, and his brethren.
Judas begate Phares and za-
ran of Thamar. Phares be-
gate Elrom. Elrom begate
Aram. Aram begate Aminadab
Aminadab begate Naasson.
Naasson begate Salmon. Sal-
mon begate Boos of Rahap.
Boos begate Obed of Ruth.
Obed begate Jesse. Jesse be-
gate Dauid the kynge. Dauid
the kynge begate Salomon of
her that was Urias wyfe. Sa-
lomon begate Roboam. Ro-
boam begate Abia. Abia be-
gate Asa. Asa begate Josaphat.
Josaphat begate Joiam.

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Joiam begat Ozias. Ozias begate Joatham. Joatham begate Achas. Achas begate Ezechias. Ezechias begate Manasses. Manasses begate Amon. Amon begate Josias. Josias begate Jeconias, and his brethren, about the tyme they were carryed captiue to Babylon. And after they were broughte captiue to Babylon, Jeconias begate Salachiel. Salachiel begate Zorobabel. Zorobabel begat Abiud. Abiud begate Eliachim. Eliachim begate Azor. Azor begate Sador. Sador begate Achin. Achin begate Elyud. Elyud begate Eleasar. Eleasar begate Nathan. Nathan begate Jacob. Jacob begate Joseph, the husbände of Mary, of whome was borne the sauour whiche is called Christe.

The pryke on S. Thomas day the apostle. Ephe. ii. D.

Brethren now we are ye no more straungers and foreigners, but felowe citizens with the sayntes, and of the household of god, buylt vpon the foundation of the apostles and prophetes. Jesus Christe beinge the heed corner stone. In whome euery buldng framed together, is reared vp to be the holy temple of the lorde, in

whome ye are also buylte together, and made an habytacyon for god thowwe the spirite.

The gospell on saynt Thomas daye the apostle.

Jhon. xx. f.

Thomas one of the xii. called the twyn, was not with them when Jesus came. The other disciples sayde vnto hym: we haue seene the lorde. And he sayde vnto them: Except I se in his handes the prynte of the nayles, & put my synger into the holes of the nayles, & thrust my handes into his syde, I wyll not beleue. And after viii. days agayn, the disciples were within, and Thomas was with the. Jesus came after the gates were shut, and stode in the middes, and sayde: Deate be with you. Than said he to Thomas: Put in thy synger here, and se my handes, and put forth thy hande, & thrust it into my syde, and be not without fayth, but beleue. Thomas answered and sayd vnto hym: My lorde & my god. Jesus sayde vnto hym: Thomas, bycause thou hast seene me, therfore hast thou beleued. Happy ar they that haue not seene, and yet haue beleued.

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